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of
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at Soka University**

for the Academic Year 2012

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**The International Research Institute for Advanced Buddhology
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A List of Writings With Brief Bibliographical Notes

Appendix: Curriculum Vitae — A Succinct Autobiographical Record —

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湯山明・略註付著作目録／附略歴

Prefatory: When I had reached the age of seventy-nine years, it occurred to me all of a sudden that I should perhaps prepare a list of writings and a biographical record — just for the sake of myself. In the course of preparation I found out that it was rather difficult even for myself to dig out the whereabouts of my writings scattered in the varied corners of the globe. Moreover, my memory might well be playing tricks on myself to recall an account of my past publications for the period of half a century. Furthermore, I realized that this task was much more difficult than I had thought.

Then I realized that most data of my publications I had made from time to time in the past might not be good enough, for it would become only a skeletal list of factual records. Thus I have decided to add some simple bibliographical remarks on my own writings — as brief and short as possible. I must confess in anxiety that my remarks may well be rather subjective, and therefore reflect unfair and unbalanced judgments. In principle the list follows the chronological order of publication.

On writing the so-called auto-commentary, I immediately found out again that it would not be that simple, in the first place as my private library collection is now far out of my reach in the midst of the metropolis Tokyo. Nevertheless, I thought that my notes must cover my personal comments or remarks on each item in addition, needless to say, to the comments or reviews published in the various periodicals.

To confess frankly, I am rather ashamed of myself, alas, that it was not easy to summarize my own writings in order to get to the real core of the problems. After all, I am also afraid that those data and records given below may well be of very little use for serious scholars in the related fields of study. I shall therefore only be too happy if in any case there be a little use from some of those items. To my regret, due to the lack of time and most probably of physical energy on top, I had to omit the originally planned indices to various names, topics and subjects. I wonder if I could do it in the foreseeable future.

Finally, therefore, I look forward to see every subject and topic concerned advance beyond my works for the future world of knowledge. I shall be thus delighted to receive your candid critical remarks. And very last but not the least, my heartfelt gratitude goes to my teachers, colleagues and friends in the past and to the present.

--- Hachioji, Tokyo, 28 January 2013

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0. Abbreviations, including some unabridged short titles:

1. Proper Names, Organizations, Some Works, and the like:

- ANU = Australian National University (Canberra).
 BDK = Bukkyō Dendō Kyōkai 仏教伝道協会 (Buddhist Promoting Foundation, Tokyo-Berkeley).
 BHS = Buddhist Hybrid Sanskrit.
Bibl.SP 1970 = A. Yuyama, *A Bibliography of the Sanskrit Texts of the SP* (Canberra 1970).
 BN = Bibliothèque Nationale (Paris).
 CAULLA = Congress of the Australasian Universities Language and Literature Association.
 Chap. = chapter.
 Chin. = Chinese.
 CIABS = Congress of the International Association of Buddhist Studies.
 CIAHR = Congress of the International Association of the History of Religions.
 CISHAAN = International Congress of Asian and North African Studies, formerly ICO.
CPD = *A Critical Pāli Dictionary*, begun by Vilhelm Trenckner, continuing the work of Dines Andersen, Helmer Smith, Ludwig Alsdorf, Kenneth Roy Norman, Oskar von Hinüber, et al.
Dbh. = *Daśabhūmika-sūtra*, *Daśabhūmīśvara-°*.
 DNB = Deutsche Nationalbibliothek (Leipzig & Frankfurt am Main).
 DOT = Deutscher Orientalistentag (der Deutschen Morgenländischen Gesellschaft).
Dhp = *Dharmapada*.
 E = East.
 Eng. = English.
 Germ. = Germanic, German.
 Gr. = Greek.
 IABS = International Association of Buddhist Studies.
 IAHR = International Association of the History of Religions.
 ICO = International Congress of Orientalists, later CISHAAN.
 IE = Indo-European.
 IIBS = International Institute for Buddhist Studies/國際佛教學研究所 (*formerly*: RL, Tokyo).
 Ind. = India, Indian, Indic.
 IRIAB = International Research Institute for Advanced Buddhology, Soka University/創價大學 國際佛教學高等研究所 (Hachioji/Tokyo).
 ISBN = International Standard Book Number.
 IsMEO = Istituto per il Medio ed Estremo Oriente (Roma).
 ISSN = International Standard Series Number.
 Jap. = Japan, Japanese.
 JAIBS = Japanese Association of Indian and Buddhist Studies (Tokyo).
 KN = Hendrik Kern & Bunyiu Nanjio (*SP*, ed. KN, St. Petersburg, 1908-1912).
 Lat. = Latin.
 LC = United States Library of Congress (Washington D.C.).
 MInd. = Middle Indic.
 Mong. = Mongol, Mongolian.
MvAv = *Mahāvastu-Avadāna*.
 NLA = National Library of Australia (Canberra).
 PIE = Proto-Indo-European.
 Pkt = Prākṛt(a), Prakrit.
Pras. = *Prasannapadā* of Candrakīrti.
 PTS = Pali Text Society (London – Oxford – Bristol).
Rgs = *Prajñā-pāramitā-ratna-guṇa-saṃcaya-gāthā*.

RgsGr = Yuyama, *A Grammar of the Rgs (Sanskrit Recension A)* (= *OMS*, XIV) (Canberra 1973).

RL = The Reiyukai Library/霊友会図書室 (*see* *IIBS*, so renamed since 1982).

Skt = Sanskrit.

SP = *Saddharmapundarikasūtra*.

SUB = Niedersächsische Staats- und Universitätsbibliothek (Göttingen).

Suv = *Suvarṇa(pra)bhāsottama-sūtra*.

T or Taisho = *Taishō Shinshū Daizōkyō* (大正新脩大藏經).

Tib. = Tibet, Tibetan.

Tohoku = *A Catalogue of the Tohoku University Collection of Tibetan Works on Buddhism*, ed. Y. Kanakura, R. Yamada, T. Tada & H. Hadano [西藏撰述佛典目録] (Sendai 1953). — *Cited by the number of texts*.

UL = University Library / University Libraries.

UP = University Press.

UvDh = *Uṣṇīṣa-vijayā Dhāraṇī* (佛頂尊勝陀羅尼).

Vkn = *Vimalakīrtinirdeśa-sūtra*.

2. Serial Publications:

AAWG = *Abhandlungen der Akademie der Wissenschaften in Göttingen*, Philologisch-historische Klasse, III. Folge, Nr. ... (Göttingen: Vandenhoeck & Ruprecht).

AICS = *Anthem India-China Studies* (London-New York-Delhi: Anthem Press).

BBS = *Berkeley Buddhist Studies Series*, published under the auspices of the Group in Buddhist Studies and the Center for South & Southeast Asian Studies of the University of California, Berkeley, and the Institute of Buddhist Studies, Berkeley.

BCA = *Bibliotheca Codicum Asiaticorum* (The Centre for East Asian Cultural Studies for UNESCO, Tokyo).

BIB = *Bibliotheca Indo-Buddhica Series* (Delhi: Sri Satguru Publications - A Division of Indian Book Centre).

BIBPS = *Bibliographia Indica et Buddhica: Pamphlet Series* (IIBS, Tokyo).

BPBSM = *Bibliographia Philologica Buddhica: Series Maior* (Tokyo: The Reiyukai [for vol. I alone] and after vol. II published by IIBS).

BPPB = *Bibliotheca Philologica et Philosophica Buddhica* (Hachioji/Tokyo: IRIAB).

COSOPS = *Centre of Oriental Studies Occasional Paper Series* (ANU, Canberra).

CSM = *Corpus Scriptorum Mongolorum, Instituti Linguae et Litterarum Academiae Scientiarum Republicae Populi Mongoli* (Ulaan Baator).

GOS = *Groningen Oriental Series* (Groningen: Egbert Forsten Publishing).

IT = *Indica et Tibetica: Monographien zu den Sprachen und Literaturen des indo-tibetischen Kulturraumes*, hrsg. Michael Hahn unter Mitwirkung von Jens-Uwe Hartmann et alibi (Swisttal-Odendorf – Marburg: Indica et Tibetica Verlag).

JL-SM = *Janua Linguarum: Studia Memoriae Nikolai van Wijk, Series Maior* (Den Haag-Paris: Mouton).

OLA = *Orientalia Lovaniensia, Analecta* (Leuven: Departement Oriëntalistiek, Universiteit te Leuven).

OMS = *Oriental Monograph Series* (Centre of Oriental Studies / Faculty of Asian Studies in association with ANUP, Canberra).

PhA = *Philologica Asiatica: Monograph Series* (Tokyo: Chūō Academic Research Institute).

RHA = *Recherches sur la Haute Asie* (Nanterre: Société d'ethnologie).

SASP = *South Asian Studies Papers* (Toronto: Centre for South Asian Studies, University of Toronto).

SBF = *Symposien zur Buddhismusforschung*, hrsg. Heinz Bechert (Göttingen: Vandenhoeck & Ruprecht).

SBT = *Studies in the Buddhist Tradition: A Publication of the Institute for the Study of Buddhist Traditions, The University of Michigan, Ann Arbor*, ed. Luis O. Gómez (Honolulu: University of Hawai'i Press).

SOR = *Serie Orientale Roma* (Rome: IsMEO).

SPB = *Studia Philologica Buddhica* (Tokyo: Reiyukai Library - IIBS).

SPBOPS = *Studia Philologica Buddhica: Occasional Paper Series* (RL / IIBS, Tokyo).

SPS = *Śatapiṭaka Series*, ed. Rghu Vira and/or Lokesh Chandra (Nagpur – New Delhi: International Academy of Indian Culture).

ST = *Studia Tibetica: Quellen und Studien zur tibetischen Lexikographie*, herausgegeben für die Kommission für zentralasiatische Studien durch Herbert Franke (München: Kommission für zentralasiatische Studien, Bayerische Akademie der Wissenschaften).

SÜBSL = *Systematische Übersicht über die buddhistische Sanskrit-Literatur / A Systematic Survey of Buddhist Sanskrit Literature*. Im Auftrage der Akademie der Wissenschaften in Göttingen, hrsg. Heinz Bechert (Göttingen / Wiesbaden-Stuttgart: Franz Steiner Verlag).

SVS = *Samyag-Vāk Series* (Sarnath, Varanasi: Central Institute of Higher Tibetan Studies).

3. Periodicals:

AARL = *Australian Academic and Research Libraries (Official Organ of the University and College Libraries Section of the Library Association of Australia)* (Melbourne).

ABORI = *Annals of the Bhandarkar Oriental Research Institute* (Poona).

ALB = *Adyar Library Bulletin* (Madras, renamed Chennai since 1996).

AM = *Asia Major* (London-Leipzig – Princeton NJ, et al.).

AO = *Archiv Orientalní* (Warsaw).

AOH = *Acta Orientalia Academiae Scientiarum Hungaricae* (Budapest).

ARIRIAB = *Annual Report of the International Research Institute for Buddhism* 國際佛教學高等研究所年報 (Hachioji, Tokyo).

ASRF = *Annual of the Suzuki Research Foundation* / 鈴木學術財団研究年報 (Tokyo).

BBSANZ = *Bulletin of the Bibliographical Society of Australia and New Zealand* (Melbourne).

BEI = *Bulletin d'études indiennes* (Paris: Association française pour les études sanskrites).

BJSEAHs = 東南アジア史学会会報・*Bulletin of the Japanese Society of Southeast Asian Historical Studies* (Tokyo).

BRI = *Buddhist Research Information* (Stony Brook, NY: Institute for Advanced Studies of World Religions).

BSO(A)S = *Bulletin of the School of Oriental (and African) Studies* (London).

BSR = *Buddhist Studies Review* (London).

Bukkyōgaku = 佛教學: *Journal of Buddhist Studies (Organ of the Japanese Association of Buddhist Thought)* (Tokyo: Sankibō Busshorin / 山喜房佛書林).

Chūgai Nippō = 中外日報, a newspaper specializing mainly in religious activities (Kyoto).

EB = *The Eastern Buddhist* (Kyoto).

EW = *East and West* (Rome).

HJIPBS = 北海道印度哲学仏教学・*Hokkaido Journal of Indian and Buddhist Studies* (Sapporo).

HB = *Hokke Bunka* 法華文化 (Institute for the Comprehensive Study of the Lotus Sutra, Rissho University, Tokyo / 立正大學法華經文化研究所).

HBK = *Hokke Bunka Kenkyū* 法華文化研究 (Institute for the Comprehensive Study of the Lotus Sutra, Rissho University, Tokyo).

Human ヒューマン / A magazine published monthly by Ashita Shuppansha / Hotoke no Sekai-sha (Tokyo) [あした出版社・仏の世界社].

IBK / JIBS = *Journal of Indian and Buddhist Studies* / 印度學佛教學研究 (Tokyo).

IJ = *Indo-Iranian Journal* (The Hague – Paris / Dordrecht / Leiden).

IJBS = *Indian International Journal of Buddhist Studies* / ॥ बौद्ध अध्ययन की भारतीय अन्तर्राष्ट्रीय

पत्रिका ॥ (Sarnath-Varanasi).

IT = *Indologica Taurinensia: Official Organ of the International Association of Sanskrit Studies* (Torino / Turin).

JA = *Journal Asiatique* (Paris).

JAOS = *Journal of the American Oriental Society* (New Haven – Ann Arbor).

JIBS = IBK, q.v

JICSCUHK = *The Journal of the Institute of Chinese Studies of the Chinese University of Hong Kong* (Hong Kong).

JOSA = *Journal of the Oriental Society of Australia* (Sydney).

JRAS = *Journal of the Royal Asiatic Society of Great Britain and Ireland* (London).

JRS = *Journal of Religious Studies* (Patiala).

JSAS = *Journal of South Asian Studies* (Perth).

MAS = *Modern Asian Studies* (Cambridge).

Meicho Tsūshin = 名著通信: *A monthly public relations bulletin of the publishing company named Meicho Fukyūkai* [名著普及会] (Tokyo).

Myōhō = 妙法・本部だより [靈友會]: *A quarterly bulletin published by the Reiyukai Headquarters* (Tokyo).

Nan-ya Yen-chiu = 南亞研究 (Institute of South Asian Studies, University of Peking and The Chinese Academy of Social Sciences, Peking).

OLZ = *Orinetalistische Literaturzeitung* (Berlin).

PO = *Przeglad Orientalistyczny* (Praha).

RBS = *Revue bibliographique de sinologie* (Paris).

REB = *Rivista de Estudios Budistas* (México – Buenos Aires).

RSR = *Religious Studies Review* (Hanover USA).

SBKN = 三康文化研究所年報: *Annual of the Sanko Research Institute for the Studies of Buddhism* (Tokyo).

SGZN = 鈴木學術財団研究年報: *Annual of Oriental and Religious Studies, Suzuki Research Foundation* (Tokyo).

Shih-chieh Tzung-chiao Yen-chiu = 世界宗教研究 (Peking: Chinese Social Sciences Press).

Shitennōji = 四天王寺: a monthly periodical publication of the Temple Shitennō-ji, Osaka.

Shūkyō Kenkyū = 宗教研究: An organ of the Japanese Association of Religious Studies (Tokyo).

Shunjū = 春秋: A monthly public relations bulletin of the publishing company named Shunjūsha (Tokyo).

TBS = 東洋文庫書報: *Annual Bulletin of the Toyo Bunko (Oriental Library)* (Tokyo).

TGK = 東洋學術研究: *Journal of Oriental Studies* (Hachioji, Tokyo).

TG = 東洋學報: *Journal of the Research Department of the Toyo Bunko* (Tokyo).

TJ = *Tibet Journal*: an international publication for the study of Tibet (Dharamsala: Library of Tibetan Works and Archives, 1975-).

Tōhōgaku = 東方學: *Eastern Studies, a biannual journal* (Tokyo: Tōhō Gakkai/東方學會).

WZKSO = *Wiener Zeitschrift für die Kunde Süd- und Ostasiens*, I-XIII (Wien 1957-69) (Cf. next).

WZKS = *Wiener Zeitschrift für die Kunde Südasiens und Arciv für indische Philosophie [Österreichische Akademie der Wissenschaften]* (Leiden: Brill).

ZAS = *Zentralasiatische Studien des Seminars für Sprach- und Kulturwissenschaft Zentralasiens der Universität Bonn* (Wiesbaden: Harrassowitz).

ZDMG = *Zeitschrift der Deutschen Morgenländischen Gesellschaft* (Leipzig – Wiesbaden).

4. Commemoration Volumes:

Bagchi Volume = *India and China: Interactions through Buddhism and Diplomacy. A Collection*

- of Essays by Professor Prabodh Chandra Bagchi*. Compiled by Bangwei Wang & Tansen Sen (= AICS) (London-New York-Delhi 2011).
- Bapat Volume* = *Amalā Prajñā: Aspects of Buddhist Studies – Professor P. V. Bapat Felicitation Volume*, ed. N. H. Samtani (Assoc. ed.: H. S. Prasad) (= *BIB*, LXIII) (Delhi 1989).
- Bechert Volume* = *Bauddhavidyāsudhārakaḥ: Studies in Honour of Heinz Bechert On the Occasion of His 65th Birthday*, eds. Petra Kieffer-Pülz & Jens-Uwe Hartmann (= *IT*, XXX) (1997).
- Conze Volume* = *Prajñāpāramitā and Related Systems: Studies in Honor of Edward Conze*, ed. Lewis Lancaster (Assoc. ed.: Luis O. Gómez) (= *BBSS*, I) (Berkeley 1977).
- Eggermont Volume* = *India and the Ancient World: History, Trade and Culture before A. D. 650*, ed. Gilbert Pollet: *Professor P. H. L. Eggermont Jubilee Volume Presented on the Occasion of his 70th Birthday* (= *OLA*, XXV) (Leuven 1987).
- Eimer Volume* = *Festgabe für Helmut Eimer*, hrsg. Michael Hahn, Jens-Uwe Hartmann & Roland Steiner (= *IT*, XXVIII) (1996).
- Frauwallner Volume* = *Festschrift für Erich Frauwallner* (= *WZKSO*, XII-XIII) (Wien 1968-1969).
- Fujita Volume* = 藤田宏達博士還暦記念論集・インド哲学と仏教 (京都・平楽寺書店, 平成元年) [*Indian Philosophy and Buddhism: Volume in Honour of Dr. Kōtatsu Fujita on the Occasion of his 60th Birthday* (Kyoto: Heirakuji Shoten, 1989)].
- Hayashima Volume* = 早島鏡正博士還暦記念: 仏教・インド思想辞典 (東京・春秋社, 昭和57年) [*Dictionary of Buddhism and Indian Thoughts in Honour of Dr. Kyōshō Hayashima on the occasion of his 60th Birthday* (Tokyo: Shunjū-sha, 1982)].
- Heissig Volume* = *Serta Tibeto-Mongolica: Festschrift für Walther Heissig zum 60. Geburtstag am 5.12.1973*, hrsg. R. Kaschewsky, K. Sagaster & M. Weiers (Wiesbaden; Otto Harrassowitz, 1973).
- Hirakawa Volume* = 平川彰博士古稀記念・仏教思想の諸問題 (東京・春秋社, 昭和61年) [*Problems in Buddhist Thought in Honour of Dr. Akira Hirakawa on the Occasion of his 70th Birthday* (Tokyo: Shunjū-sha, 1986)].
- Imanishi Volume* = 今西順吉教授還暦記念論集・インド思想と仏教文化 (東京・春秋社, 平成8年) [*Indian Thought and Buddhist Culture in Honour of Professor Junkichi Imanishi on the Occasion of his 60th Birthday* (Tokyo: Shunjū-sha, 1996)].
- Ishigami Volume* = 石上善應教授古稀記念論文集・仏教文化の基調と展開 (東京・山喜房仏書林, 平成13年) [*The Basis and Development of Buddhist Culture: Felicitation Volume in Honour of Professor Zennō Ishigami on the Occasion of his 70th Birthday* (Tokyo: Sankibō Busshorin, 2001)].
- Katsumata Volume* = 勝又俊教博士古稀記念論集・大乘仏教から密教へ (東京・春秋社, 昭和56年) [*From Mahāyāna Buddhism to Tāntrism: A Volume in Honour of Dr. Shunkyō Katsumata on the Occasion of his 70th Birthday* (Tokyo: Shunjū-sha, 1981)].
- Kuiper Volume* = *Pratidānam: Indian, Iranian and Indo-European Studies Presented to Franciscus Bernardus Jacobus Kuiper on His Sixtieth Birthday*, ed. J. C. Heesterman, G. H. Schokker & V. I. Subrahmoniam (= *JL-SM*, XXXIV) (The Hague-Paris 1968).
- Kumārajīva Anniversary Volume* = 鳩摩羅什生誕1650年・平安京建都1200年記念・第5回日中仏教学術会議・発表論文集: テーマ『仏教史における鳩摩羅什の巨大な業績』(京都・中外日報社, 平成5/1993年10月17日) [“The Gigantic Achievements of Kumārajīva’s Work in the History of Buddhism” in commemoration of the 1650th Anniversary of Kumārajīva’s Birth, in commemoration of the 1200th Anniversary of the Relocation of the Capital of the Heian Era, and the Fifth Sino-Japanese Academic Conference on Buddhist Studies”, held under the auspices of the Chūgai Nippō Newspaper Company in Kyoto on 17 October 1993].
- Kumoi Volume* = 雲井昭善博士古稀記念・仏教と異宗教 (京都・平楽寺書店, 昭和60年) [*Buddhism and Heterogeneous Religions: A Volume in Honour of Dr. Shōzen Kumoi on the Occasion of his 70th Birthday* (Kyoto: Heirakuji Shoten, 1985)].
- Lienhard Volume* = *Sauhr̥dyamaṅgalam: Studies in Honour of Siegfried Lienhard on his 70th*

- Birthday*, ed. Marja Juntunen, William L. Smith & Carl Suneson (Stockholm: The Association of Oriental Studies, 1995).
- Macdonald Volume* = *Les habitants du Toit du monde / Hommages à Alexander W. Macdonald*. Études recueillies par les soins de Samten Karmay et Philippe Sagant (= *RHA*, XII) (Nanterre 1997).
- Mayeda Volume* = 前田恵學博士頌寿記念・佛教文化学論集 (東京・山喜房仏書林, 平成3年) [*Essays on Buddhist Cultural Studies in Honour of Dr. Egaku Mayeda* (Tokyo: Sankibō Busshorin, 1991)].
- Mette Volume* = *Vividharatnakaraṇḍaka: Festgabe für Adelheid Mette*, hrsg. Christine Chojnacki, Jens-Uwe Hartmann & Volker M. Tschannerl (= *IT*, XXXVII) (Marburg 2000).
- Mikasa Volume* ⇒ *Prince Miakasa Volume*.
- Mikogami Volume* = 神子上恵生教授頌寿記念論集・インド哲学仏教思想論集 (京都・永田文昌堂, 平成16年) [*Studies on Indian Philosophy and Buddhist Thoughts in Honor of Professor Esho Mikogami* (Kyoto: Nagata Bunshōdō, 2004)].
- Mizuno Volume I* = 水野弘元博士還暦記念・新佛典解題辞典 (責任編集: 中村元・平川彰・玉城康四郎) (東京・春秋社, 昭和41年) [*A New Bibliographical Dictionary of Buddhist Literature*, ed. with responsibility by Hajime NAKAMURA, Akira HIRAKAWA & Kōshirō TAMAKI (Tokyo: Shunjū-sha, 1976)].
- Mizuno Volume II* = 水野弘元博士米寿記念論集・パーリ文化学の世界 (東京・春秋社, 平成2年) [*The World of Pali Cultural Studies: Volume in Honour of Dr. Kōgen Mizuno on the Occasion of his 80th Birthday* (Tokyo: Shunjū-sha, 1990)].
- Mori Volume* = *Buddhist and Indian Studies in Honour of Professor Sodo Mori* [森祖道博士頌寿記念・仏教学インド学論集] (Hamamatsu: Kokusai Bukkyoto Kyokai / 国際仏教徒協会 / International Buddhist Association, 2002).
- Nagao Volume* = *Wisdom, Compassion, and the Search for Understanding: The Buddhist Studies Legacy of Gadjin M. Nagao*, ed. Jonathan A. Silk (= *SBT*) (Honolulu 2000).
- Nakamura Volume* = 中村元博士還暦記念論集・インド思想と仏教 (東京・春秋社, 昭和48年) [*Indian Thought and Buddhism: Volume in Honour of Dr. Hajime Nakamura on the Occasion of his 60th Birthday* (Tokyo: Shunjū-sha, 1973)].
- Okuda Jio Volume* = 奥田慈応先生喜寿記念論集・仏教思想論集 (京都・平楽寺書店, 昭和51年) [*Buddhist Thought: Volume in Honour of Reverend Jiō Okuda on the Occasion of his 77th Birthday* (Kyoto: Heirakuji Shoten, 1976)].
- Okuda Seio Volume* = 奥田聖應先生頌寿記念・インド学仏教学論集 (東京・佼成出版社, 2013) [*Essays in Indian and Buddhist Studies dedicated to Dr. Seiō Okuda in Celebration of his Longevity* (Tokyo: Kōsei Publishing, 2013? / in press)].
- Prince Mikasa Volume* = 三笠宮殿下米寿記念論集 (東京・刀水書房, 平成16年) [*Collected Articles and Essays in Honour of His Imperial Highness Prince Mikasa on the Occasion of His Eighty-eighth Birthday* (Tokyo: Tōsui Shobō, 2004)].
- Raghu Vira Volume* = *Commemoration Volume on the 70th Birthday of Acharya Raghu Vira*, Part II, ed. Perala Ratnam (= *Studies in Indo-Asian Art and Culture*, Volume II) (= *SPS*, XCVI) (New Delhi: International Academy of Indian Culture, 1973).
- Schlingloff Volume I* = *Festschrift Dieter Schlingloff zur Vollendung des 65. Lebensjahres dargebracht von Schülern, Freunden und Kollegen*, hrsg. Friedrich Wilhelm (Reinbek: Dr. Inge Wezler Verlag für Orientalistische Fachpublikationen, 1996).
- Schlingloff Volume II* = *From Turfan to Ajanta: Festschrift for Dieter Schlingloff on the Occasion of his Eightieth Birthday*, ed. Eli Franco & Monika Zin (Lumbini: Lumbini International Research Institute, 2010).
- Smith Volume* = *The Pandita and the Siddha: Tibetan Studies in Honour of E. Gene Smith*, ed. Ramon N. Prats (Dharamsala: Amnye Machen Institute / Tibetan Centre for Advanced Studies, 2007).
- Taga Volume* = 田賀龍彦博士古稀記念論集・仏教思想仏教史論集 (東京・山喜房仏書林, 2000) [*Essays on Buddhist Thought & Buddhist History Dedicated to Dr. Ryūgen Taga on the occasion of his 70th Birthday* (Tokyo: Sankibō Busshorin, 2000)].

Takasaki Volume = 高崎直道博士還暦記念論集・インド学仏教学論集 (東京・春秋社, 昭和62年) [*Essays in Indian and Buddhist Studies in Honour of Dr. Jikidō Takasaki on the Occasion of his 60th Birthday* (Tokyo: Shunjū-sha, 1987)].

Upadhyaya Volume I = *Śramaṇa-Vidyā: Studies in Buddhism: Professor Jagannath Upadhyaya Commemoration Volume*, I, ed. N. H. Samtani (= SVS, III) (Sarnath, Varanasi 1987).

Warder Volume = *Studies on Buddhism in Honour of Professor A. K. Warder*, ed. N. K. Wagle & F. Watanabe (= SASP, V) (Toronto 1993).

Watanabe Memorial Volume = 渡邊文麿博士追悼記念論集・原始仏教と大乘仏教 (京都・永田文昌堂, 平成5年) [*Primitive Buddhism and Mahāyāna Buddhism in Memory of Dr. Fumimaro Watanabe* (Kyoto: Nagata Bunshōdō, 1993)].

Yuyama Volume = see for details *infra* Id!

* * * * *

TB60AVolume = 財団法人東洋文庫・創立 60周年記念特輯號／*Collected Papers in Commemoration of the 60th Anniversary of the Toyo Bunko* = TG, LXVI, 1-4 (March 1985).

5. Miscellaneous Words:

adj. = adjective.

adv. = adverb, adverbial(ly).

C = Central; Conference, Congress.

c = century.

comm. = commentary.

cpd. = compound.

ed. = editor(s), edit(ed by).

facs. = facsimile.

f., fem. = feminine.

fig. = figure.

fn. = footnote.

fol. = folio.

ger. = gerund.

Hb, hb = hardback (or hardcover) edition.

hrsg. = herausgegeben (von).

ill., ill. = illustration, illustrations.

lit. = literature.

M = Middle (e.g. MInd., Middle Indic).

m. = masculine.

N = New (e.g. NInd., New Indic); north, northern.

n. = note.

nom. = nominative.

nt. = neuter.

num. = numerous.

O = Old (e.g. in OJap.).

opp. = opposite.

Pb, pb = Paperback edition.

prec. = preceding.

q.v., qq.v. = *quod vide*, “which see”.

Rec. = recension.

S = south, southern.

sg. = singular.

s.v. = *sub voce*, *sub verbo*, “under the word or voice”.

trsl. = translation, translated (by).

w. = with.

wt. = without.

I. Monographic Publications:

Ia. Monographics:

1. *Indic Manuscripts and Chinese Blockprints (Non-Chinese Texts) of the Oriental Collection of the Australian National University Library, Canberra. With Bibliographical Notes (= COSOPS, VI) (Canberra 1967), viii, 124 p.*

— ISBN 0-7081-0840-7 / LC Call No. DS2 A9 no 6 / ANU Call No. DSZ6605.I5Y8.

[Contents: Catalogue References (Sanskrit Mss; Tibetan, Chinese, Mongolian and Hsi-hsia texts; Indic Mss (*Cānakya-sāra-saṃgraha*; a palm-leaf Ms in Oriyā); Chinese blockprints (non-Chinese texts from the collection of Hsü Ti-shan / 許地山 / 1893-1941) - *Prajñā-pāramitā-ratna-guṇa-saṃcaya-gāthā*, *Samantabhadra-praṇidhāna-rāja*, *Mañjuśrī-nāma-saṃgīti*, *Vajracchedikā Prajñāpāramitā*, *Rgya-dkar-nag rgya-ser kasmi-ra bal bod hor-gyi yi-ge dan dpe-ris mam-graṇs man-ba*].

2. *A Bibliography of the Sanskrit Texts of the Saddharmapuṇḍarīkasūtra (= OMS, V) (Canberra 1970), XXXV, 115 p. (incl. 4 plates).*

— ISBN 0-7081-0840-7 / LC 69-16625, Call No. Z7862.7.S23 Y88 / NLA: Aus 68-3204 / ANU Call No. Z7059.Y8.

[Contents: Catalogue References; Comparative Table of Chapters in Sanskrit, Tibetan and Chinese Versions; Part I: Sanskrit Texts of the *SP* – Editions, Modern Translations, Skt. Mss. from Nepal & Tibet, Chin. blockprint, Skt. Mss. from Central Asia and Gilgit; Part II: Appendices – Rāhulabhadra's *SP-stotra*, Tib., Chin., Mongolian, Turkic & Hsi-hsia versions; Works on *SP*].

• Reviews •

Hisao INAGAKI [稲垣久雄], *AM*, N.S., XVII, 1 (London 1971), p. 126f.

P. V. Bapat, *ABORI*, LII, 1-4 (Poona 1971), p. 271f.

Jacques May, *III*, XV, 2 (The Hague-Paris 1973), p. 140-144.

VJ., *AO*, XLII, 2 (Praha 1974), p. 184.

Boris L. Ogibenin, *JRAS*, 1974, 1 (London 1974), p. 76-78.

Friedrich Weller, *OLZ*, 70. Jahrgang, Nr. 2 (Berlin 1975), Sp. 180f.

Giuseppe Tucci, *EW*, N.S., XXV, 3-4 (Roma 1975), p. 504f.

Ernst Steinkellner, *WZKS*, XX (Wien 1976), p. 191f.

3. *A Grammar of the Prajñā-pāramitā-ratna-guṇa-saṃcaya-gāthā (Sanskrit Recension A) (= OMS, XIV) (Canberra 1973), XXXII, 190 p.*

Part II of the thesis in three parts submitted in 1970 for the degree of Doctor of Philosophy at the Australian National University in Canberra (degree conferred in April 1971).

• • • Respectfully dedicated to Doctor Naoshiro Tsuji, Emeritus Professor of Sanskrit at the University of Tokyo by the author (on page v). — [Naoshiro TSUJI (辻直四郎: 18.XI.1899-24.IX.1979)].

— ISBN 0-7081-0843-1 / LC 72-89145, Call No. PK663.Y8 1973 / ANU Call No. BQ1929.Y8

• Reviews •

Thomas Burrow, *JRAS*, 1975, 1 (London 1975), p. 72f.

Mi., *AO*, XLIII, 4 (Praha 1975), p. 371.

Nancy R. Lethcoe, *JAOS*, XCVI, 2 (New Haven 1976), p. 353f.

Jacques May, *III*, XVIII, 1-2 (The Hague-Paris 1976), p. 132f.

Kenneth Roy Norman, *MAS*, XII (Cambridge 1977), p. 174-176 & 26.

Gregory Schopen, *III*, XX, 1-2 (The Hague-Paris 1978), p. 110-124.

Cf. *infra* II.22, a paper read at XXVIII ICO (Canberra 1971).

4. *Prajñā-pāramitā-ratna-guṇa-saṃcaya-gāthā (Sanskrit Recension A), edited with an Introduction, Bibliographical Notes and a Tibetan Version from Tunhuang (Cambridge /*

London-New York-Melbourne: Cambridge UP, 1976), lxxii, 214 p., 1 frontisp. (*Photomechanic reproduction of the Calcutta MS. Folio 2B & 3A*).

Part I of the thesis in three parts submitted in 1970 for the degree of Doctor of Philosophy at the Australian National University in Canberra (degree conferred in April 1971).

• • • *To the Memory of the late Professor Dr. Franz Bernhard (on page v)*. — [Franz Bernhard (31.V.1931-05.IX.1971)].

— ISBN 0-521-21081-X/ Cambridge UL Classmark 834:1.c95.328/ LC 75-032910, Call No. BQ1920.Y86 1976/294.3'8 = ANU Call Number.

[Contents: Introduction; Bibliographical Notes on Skt., Tib., Chin., Mong., Hsi-hsia texts; Modern translations; *Rgs* quoted by Candrakīrti; Commentaries; *Rgs-Dhāraṇī*; Skt. text (Recension A) with Pāda Index; Tib. Recension from Tunhuang; Bibliography: — Skt. text based on the single Ms. Kept in the Asiatic Society, Calcutta: No. 10736, dated 1174 CE*].

• **Reviews** •

J.-Chr. Coppieters, *JA*, CCLXV (Paris 1977), p. 424.

Edward Conze, *JRAS*, 1978 (London 1978), p. 89.

Paul Harrison, *JSAS*, N.S., I, 1 (Perth 1978), p. 128f.

Gregory Schopen, *III*, XX, 1-2 (The Hague-Paris 1978), p. 110-124.

長尾 雅人 [Gadjin M. Nagao], *ASRF*, XV (Tokyo 1978), p. 64-66 [in Japanese].

Adelheid Mette, *OLZ*, 76. Jahrgang, Nr. 1 (Berlin 1981), Sp. 75f.

4a. *Digital paperback reprint edition on demand* (Cambridge: Cambridge - New York - Melbourne - Madrid - Cape Town - Singapore - São Paulo - Delhi - Dubai - Tokyo - Mexico City, 2010), lxxii, 214 p., 1 frontisp.

— Hb-ISBN 978-0-521-21081-2 / Pb-ISBN 978-0-521-14320-2.

5. *Vinaya-Texte* (= *SÜBSL*, Teil I) (Wiesbaden 1979), XXIII, 54 p. — *Said to have been reprinted several times*.

— ISBN 978-3-515-02837-4/ DNB No. D79/4635 (Frankfurt), 1979 A 4604-1 (Leipzig)/ SUB Göttingen – Signatur KKD 600 Bu:K = FA 9670.1/ LC Call No. Z7860.S94.

[This series *SÜBSL* under the editorship of Heinz Bechert (Göttingen) has been launched with the idea shown in my paper (1972) – cf. II.17 & 34 below!

Contents in brief:- *Vinaya* der Sarvāstivādins, Mūla-°, Dharmaguptakas, Mahīśāsakas, Mahāsāṃghikas, Mahāsāṃghika-Lokottaravādins, Kāśyapiyas, Saṃmitiyas, & *Vinaya* unbekannter Schulen; *Appendix* – Ausgewählte bibliographische Angaben; Liste der chin. & jap. Personennamen].

• **Reviews** •

Lal Mani Joshi, *JRS*, VII, 2 (Patiala 1979), p. 134.

G.B., *ZDMG*, CXXXI, 1 (Wiesbaden 1981), p. 216f.

Siegfried Lienhard, *NVMEN*, XXVIII, 1 (Leiden 1981), p. 93f.

Marek Mejer, *PO*, CXVIII, 2 (Warszawa 1981), p. 184f.

Charles S. Prebish, *RSR*, VIII, 1 (Hanover USA 1982), p. 98.

Oskar von Hinüber, *WZKS*, XXVI (Wien 1982), p. 208.

S. Kratzsch, *OLZ*, 78. Jahrgang, Nr. 4 (Berlin 1983), Sp. 402f.

* So verified by Luciano Petech, *Mediaeval History of Nepal* (c. 750-1480) (= *Materials for the Study of Nepalese History and Culture*, III) (= *SOR*, X) (1958), p. 183; also D. R. Regmi, *Medieval Nepal*, I (Calcutta 1965), p. 183; so concludes also Claus Vogel, "On the Date of the Calcutta Manuscript of the *Ratnaguṇasaṃcayagāthā*", *ZAS*, X (1976), p. 675f., contra Richard O. Meisezahl, "Zwei alttibetische *Ratnaguṇasaṃcayagāthā*-Handschriften und andere Prajñāpāramitā-Texte im Victoria and Albert Museum, London", *Heissig Volume* (1973), p. 209 fn. 1: 'NS 396 = 1276 CE'!

D. Seyfort Ruegg, *JAOS*, CIII, 3 (New Haven 1983), p. 650f.

J. C. Wright, *BSOAS*, XLIII, 2 (London 1980), p. 422.

Cf. J. W. de Jong, *III*, XXIII, 3 (Dordrecht 1981), p. 231f.

6. *Sanskrit Fragments of the Mahāyāna Mahāparivāṇasūtra*, I: *Koyasan Manuscript* (= *SPBOPS*, IV) (Tokyo 1981), vii, 46 p.

Dedicated to Dr. J. W. de Jong, Professor of South Asian and Buddhist Studies at the Australian National University of Canberra on the occasion on his sexagenarian anniversary – 15 February 1981 (p. v). — [Jan Willem de Jong (15.II.1921-22.I.2000)]

— ISBN 4-906267-11-4 / LC Call No. BQ1747.Y89 1981 / ANU Call No. BQ1741.Y88 1981.

[Contents: Introductory Remarks (p. 1-16); Skt. text reconstructed in comparison with the Tib. & Chin. versions & Eng. trsl. (p. 17-42); Table of Six Flavours (p. 43f.)]. — cf. e.g. Chin. trsl. by Fa-hsien 法顯: T. 376: XII p. 868b21-c14 / Tib. e.g. Sde-dge 120: fol. 53a7-54a3; etc. etc.

— *A paper read at III CIABS - IAHR held at the University of Manitoba, Winnipeg, in August 1980.*

• Reviews •

Oskar von Hinüber, *ZDMG*, CXXXIII, 1 (1983), p. 222.

J. R. Joshi, *ABORI*, LXIII, 1-4 (1982), p. 303-305.

R. TSUCHIDA [土田龍太郎], *OLZ*, 80. Jahrgang, Nr. 4 (1985), Sp. 391f.

Paul Harrison, *III*, XXX, 2 (1987), p. 150-152.

Jens Braarvig, *WZKS*, XXXI (1987), p. 206f.

7. *Kacchapa-Jātaka: Eine Erzählung von der Schildkröte und dem Kranzwinder* (= *SPBOPS*, V) (Tokyo 1983), xxii, 42 p.

— ISBN 4-906267-15-7 / LC Call No. BQ1470.K337 Y88 1983 / ANU Call No. BQ1470.K320 1983.

[Contents: Vorbemerkungen zu den Schildkröten-Erzählungen; Einleitung zu Skt.-Versionen in Vergleichung mit der chin. Version]. — *Cf. for further details II.26 below!*

• Reviews •

(Bhikkhu) Pāsādika, *BSR*, I, 2 (London 1983-4), p. 179-182.

J. W. de Jong, *III*, XXVIII, 3 (Dordrecht 1985), p. 230-232.

Christian Lindtner, *OLZ*, 82. Jahrgang, Nr. 1 (Berlin 1987), Sp. 90.

8. *The Works of Vasubandhu in Sanskrit Manuscript: The Trisvabhāvanirdeśa, the Vimśatikā with its Vṛtti, and the Triṃśikā with Sthiramati's Commentary*, eds. Katsumi MIMAKI, Musashi TACHIKAWA & Akira YUYAMA (= *BCA*, I) (Tokyo 1989), xix, 159 p. (plates).

— ISBN 4-89656-600-9 / LC Call No. BQ2921.V382 1989 Sans.

• Reviews •

Christian Lindtner, *ALB*, LV (Madras 1991), p. 125.

Oskar von Hinüber, *ZDMG*, CXLIV, 1 (1994), p. 218f.

Mangala R. Chinchore, *ABORI*, LXXVII: 1996 (1997), p. 327.

9. *The Lotus of the Wonderful Law*, translated into English from the Chinese of Kumārajīva's Version by Tsugunari KUBO & Akira YUYAMA (= *BDK English Tripiṭaka*, XIII, 1) (Tokyo-Berkeley 1991), xiv, 332 p.

9a. - - (Tokyo: Reiyukai, 1991), xiv, 332 p. (with revised preface and introduction).

9b. - - (Berkeley CA: Numata Center for Buddhist Translation and Research, 1993), xii, 353 p. — ISBN 0-9625618-0-0.

9c. - - (Tokyo: Reiyukai, 1994), viii, 353 p. — ISBN 4-947677-11-2.

• Review •

J. W. de Jong, *EB*, N.S., XXVIII, 1 (Kyoto, Spring 1995), p. 155-161, esp. 157f. (*ad 9b*).

9d. - - *Revised second edition* (Honolulu: University of Hawai'i Press for the Numata Center for Buddhist Translation and Research, 2007), xvi, 362 p. — ISBN 978-1-88643939-9.

— A digital edition available at BDK.

9f. *Le Soutra du Lotus: Le Lotus Blanc du Merveilleux Dharma*, traduit par Claudette Charles et Claudine Shinoda de *The Lotus Sutra: The White Lotus of the Marvelous Law*, traduit de la version chinoise de Kumārajīva, par Tsugunari KUBO et Akira YUYAMA (Nantes: Le Reiyukai, 1999), V, (viii), V, 382 p. — A French translation of 9c above.

— BN n° FRBNF37090972 / Dewey Classification (22nd ed.) 294.382.3.

10. *Eugène Burnouf: The Background to his Research into the Lotus Sutra* (= BPPB, III) (Hachioji/Tokyo 2000), xiv, 192 p.

— ISBN 4-9980622-2-0 / LC Call No. BQ942.U79 Y89 2000.

À la louange d'Eugène Burnouf, le fondateur de la philologie bouddhique et des recherches sur l'histoire culturelle du bouddhisme (p. v).

To the Memory of Dr. Jan Willem de Jong (Leiden 15 February 1921 – Canberra 22 January 2000), Professor Emeritus of South Asian and Buddhist Studies at The Australian National University in Canberra this humble work is dedicated by the author in Tokyo (p. vii).

[**Contents:** Burnouf as Father of Modern Buddhism; Louis-Mathieu Langlès and Alexander Hamilton; A Capital City of Skt. Learning; Oriental Studies in France & Germany; Creation of Chairs of Indology & Sinology in Paris; Arrivals of New Source Materials; The Lotus Sutra; detailed bibliographical notes on reference works (p. 79-188); Index to Personal Names]. — cf. *infra* II.61!

• **Reviews** •

Eugen Ciurtin, *Archævs*, IV, 4 (Bucharest 2000), p. 241-245.

Gyula Wojtilla, *AOH*, LIII, 3-4 (2000), p. 282b-284a.

Li-ying Kuo, *RBS*, XVIII (2000), p. 65.

11a. *The Mahāvastu-Avadāna in Old Palm-Leaf and Paper Manuscripts*. With Introductory Remarks by Akira YUYAMA (= BCA, XV) (Tokyo 2001) [actually published in March 2003], Volume I. *Palm-Leaf Manuscripts*, lxxvi, 1, 217 p. (incl. 431 plates): 37 x 26.5 cm.

— ISBN 4-89656-614-9 / LC Call No. BQ1590.Y88 2001.

... I gratefully dedicate the present work to the late Professor Bernhard Kölver of Leipzig. ... I also wish to inscribe this book to Dr. Chi Hsien-lin, Permanent Professor of Oriental Philology at the University of Peking, pioneering scholar of serious philological research in the MvAv and ... ("Preface", p. x). — [Bernhard Kölver (02.IV.1938-27.XI.2001); Chi Hsien-lin (季羨林: 06.VIII.1911-11.VII.2009)]

[**Contents:** Mss in facsimile, with Introductory Remarks: Prefatory – The composition and formation of the MvAv – Editions of the MvAv – Modern translations – Mss used by Senart in his edition – Rare Skt. Mss in facsimile in the present volume – Other extant Skt. Mss. – Addenda bibliographica – a comparative tables of contents: chapter titles with reference to Edition Senart, Mss Sa & Sb & Jones' Eng. translation].

11b. *The Mahāvastu-Avadāna in Old Palm-Leaf and Paper Manuscripts*. With Introductory Remarks by Akira YUYAMA (= BCA, XVI) (Tokyo 2001) [actually published in March 2003], Volume II. *Paper Manuscript*, iv, 1, 224 p. (incl. 447 plates): 37 x 26.5 cm.

— ISBN 4-89656-615-7 / LC Call No. BQ1590.Y88 2001.

Note: A lecture with special reference to the MvAv research was delivered at the workshop organized by Eshō MIKOGAMI (神子上恵生) on 25 September 1998 at the Institute of Buddhist Culture, Ryūkoku University, Kyoto (龍谷大学仏教文化研究所) within the framework on a project (cf. *infra* II.79): A. YUYAMA, "A study on the MvAv" (with a handout in 3 pages distributed to the project members).

Ib. Monographic Pamphlets:

1. *A Bibliography of J. W. de Jong's Works (1949-1966)* (Canberra: Department of South Asian and Buddhist Studies, Faculty of Oriental Studies, ANU, December 1966), i, 17 p. (in mimeograph).

— ANU Menzies Library: Pamphlet No. DSZ8456.598Y8; — IIBS-Library 180.323.

2. *The Huntington Fragment F of the Saddharmapundarikasūtra*, by Akira YUYAMA and Hirofumi TODA (= *SPBOPS*, II) (Tokyo 1977), VI, 15 p. (including 2 plates).

— ISBN 4-906267-02-5/LC & ANU Call No. BQ2051.Y89.

A fragment brought back from Khadalik by Ellsworth Huntington (1876-1947), and now kept in the Beinecke Rare Book and Manuscript Library at Yale University, New Haven; cf. Ernst Leumann, "Bibliographische Noizen über zwei nordarische und zwei sanskritische Fragmente", *ZDMG*, LXVII (1913), p. 680; — now identified as the right end of folio 282 of the so-called Kashgar Ms: see *Saddharma-Puṇḍarīka-Sūtra: Kashgar Manuscript*, ed. Lokesh Chandra (= *ŚPS*, CCXXIX) (New Delhi 1976, re-impression in Tokyo 1977)].

3. *A Select Bibliography on the Sanskrit Language*. Provisionally prepared for the use of students in Sanskrit (Tokyo: IIBS Library, 1977), iv, 17 p.

• **Review** •

Boris Oguibénine, *III*, XXVIII, 3 (Dordrecht 1985), p. 207f.

3a. *A Select Bibliography on the Sanskrit Language for the Use of Students in Sanskrit* (= *BIBPS*, I) (Tokyo 1982), iv, 17 p. — LC Call No. Z7090.Y88 1983.

3b. *A Select Bibliography on the Sanskrit Language for the Use of Students in Buddhist Philology*. A Revised Edition (= *BIBPS*, I) (Tokyo 1992), viii, 24 p.

— ISBN 4-906267-28-9/LC Call No. Z7090.Y87 1992.

In praise of Johannes Gildemeister (27 July 1812-11 March 1890), who published a useful bibliographical work: ... (on page viii).

Contents: Reference works on — I. History of Skt. studies (p. 1f.). II. History of Skt. (p. 2-4). III. Grammar of Skt. (p. 4-9). IV. Skt. syntax/stylistics (p. 9f.). V. Skt. dictionaries (p. 10-19). Appendix I: Some Jap. publications (p. 20f). II. Some publications on indigenous Buddh. Skt. grammarians (p. 22f.). III. Two recent publications containing articles on Buddh. Skt. (p. 24).

[The objective to provide with a series of *A Bibliographical Guide for the Use of Students in Buddhist Sanskrit Philology* is 'to offer information about basic works of much importance and to facilitate and foster further research by serious students in the relevant fields' (*op.cit.*, p. v); — in my expectation that this series would continue further to various branches of Indian and Buddhist philology and be used by advanced students and/or fresh graduate students in the related fields of study.]

4. **बौद्धसंस्कृतभाषालिखितपुस्तकालयाः** / *Buddhist Sanskrit Manuscript Collections: A Bibliographical Guide for the Use of Students in Buddhist Philology* (= *BIBPS*, II) (Tokyo 1992), ix, 28 p.

Contents: Introduction, p. v-xi, Generalia, p. 1-4, Catalogue References, p. 5-15: Akhila Bharatiya Sanskrit Parishad (Lucknow), Asha Saphur Kuthi (Kathmandu), Russian Academy of Sciences (Leningrad-St. Petesburg), Asiatic Society (Bombay, Calcutta & London), ANUL (Canberra), BN (Paris), Bir Library (Kathmandu), Bodleian Library (Oxford), British Library / India Office (London), Deccan College (Poona), Durbar Library (Kathmandu), Kaiser & Raj Collections (Kathmandu), Lalbhai Dalpathbhai Institute of Indology (Ahmedabad), Lü-shun Museum (Lü-shun 旅順), National Archives of Nepal (Kathmandu), National Library of Austria (Vienna), National Library of Nepal (Kathmandu), Ryūkoku University Library (龍谷大學: Kyoto), Société Asiatique (Paris), Tokai University Library (東海大學: Tokyo, now Hiratsuka), Universities of Cambridge, Kazan, Kyoto, Panjab (Lahore), & Tokyo, Wellcome Institute for the History of Medicine (London); — *Appendices*, p. 16-28: Hodgson Collections, Nepal-German Manuscript Preservation Project, Gigit Mss., Central

Asian Mss., Peking Blockprints, Rāhula Sāṃkrtyāyana Collection, Buddhist Skt. Ms. Fragments and traditional studies in Japan, Buddhist Skt. Mss. in Microform Collections.

— ISBN 4-906267-31-9/LC Control No. 04168173, but LC Call Number information unavailable.

IC: Pamphlets Written and/or Edited Anonymously:

1. *Rediscovering Our Heritage: Buddhism in Japan – a photographic exhibition*, organized by Lokesh Chandra & Akira YUYAMA, held at the Himachal Bhawan, New Delhi, in February 1985. 20 pages (with no pagination):

Some contents: “Word from the Organizer”, by Dr. Lokesh Chandra, Director, International Academy of Indian Culture (p. 7); “Introduction”, by Akira YUYAMA, Director, International Institute for Buddhist Studies (p. 8: = *A lecture delivered on 6 February 1985*); “International Institute for Buddhist Studies” (anonymously written on p. 11-13).

2. *The International Institute for Buddhist Studies/ 國際佛教學研究所*. A Brief Description, Second Revised Edition (Tokyo: IIBS, 1992), ii, 28 p. (incl. 1 photo), 2-page frontisp. with 4 photos; - 2 maps on p. 28.

— *An English version prepared in collaboration with the then Research Fellow, Dr. Tadeusz Skorupski*: — ISBN 4-906267-26-2.

3. *The International Institute for Buddhist Studies/ 國際佛教學研究所* (Tokyo: IIBS, 1993), i, 21 p. (incl. 1 photo), 2-page frontisp. with 4 photos; - 2 maps on p. 21.

— *A Japanese version*: — ISBN 4-906267-32-7.

ID: Commemoration Volume Received on the Occasion of the 65th Birthday:

Sūryacandrāya: Essays in Honour of Akira Yuyama On the Occasion of His 65th Birthday. Edited by Paul Harrison & Gregory Schopen (= *IT*, XXXV) (Swisttal-Odendorf 1998), xiv, 265 p., 1 frontisp. (col. photo). — *Published without my knowledge!*

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Jens-Uwe Hartmann (München) & Paul Harrison (Stanford), “A Sanskrit Fragment of the *Ajātaśatru-kaukṛtya-vinodanā-sūtra*”, p. 67-86.

Yoshiro Imaeda (Paris), “À propos du manuscrit Pelliot tibétain 999”, p. 87-94.

J. W. de Jong (Canberra), “Notes on the Text of Indrabhūti’s *Jñānasiddhi*”, p. 95-106.

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- Practice in Early Buddhism”, p. 107-124.
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- Gregory Schopen (UC Los Angeles), “Marking Time in Buddhist Monasteries: On Calendars, Clocks, and Some Liturgical Practices”, p. 157-179.
- Tadeusz Skorupski (London), “An Analysis of the *Kriyāsaṃgraha*”, p. 181-196.
- Tilmann Vetter (Leiden) and Paul Harrison (Stanford), “An Shigao’s Chinese Translation of the *Saptasthānasūtra*”, p. 197-216.
- Albrecht Wezler (Hamburg), “Medhātithi on the Role of Manu, the *Prayojana* of the Manusmṛti and the Incentive of the Brahmins to Study it”, p. 217-240.
- Klaus Wille (Göttingen), “Weitere kleine *Saddharmapuṇḍarīkasūtra*-Fragmente aus der Sammlung Hoernle (London)”, p. 241-256, incl. b/w ill. on p. 253-256.
- Peter Zieme (Berlin), “The Conversion of King Śubhavyūha: Further Fragments of an Old Turkish Version of the *Saddharmapuṇḍarīka*”, p. 257-265.
- **Reviews** •
- Bhikkhu Pāsādika, *TJ*, XXIX, 1 (Spring 2004), p. 99-102.
- Jean-Marie Verpoorten, *BEI*, XIX (2001), p. 415-419.

II. Papers and Articles in Chronological Order:

1. “Mahāvastu-Avadāna i.2.16-4.10”, *JIBS*, XI, 2 (1963), p. 838 (39)-834(43).

A paper presented to the Academic Conference of the Japanese Association of Indian and Buddhist Studies, held at Ryukoku University, Kyoto, in 1962.

The portion must doubtlessly have intended versified chapter as indicated in the colophon: *iti mahāvastu-avadāne nidāna-vastu-gāthā samāptā* (MvAv ed. Senart i.4.11). The question is how the portion could be reconstructed in verses.

Cf. L. Alsdorf, “Verkannte Mahāvastu-Strophen”, *Frauwallner Volume* (Wien 1968-1969), p. 13-22, esp. 13-19. — see Yuyama, *ARIRIAB*, XV:2011 (2012), p. 218: §4.2.6.

— Cf. further *infra* No. 76!

2. “四天王寺貝葉について”, *Shitennōji*, No. 278 (1963), p. 73-87.

A paper on the palm-leaf fragment kept at the Temple Shitennōji, Osaka: - a Sanskrit fragment of the *Loka-prajñāpti* (incl. the facsimiles of the manuscript fragment on p. 85-87).

Published in the monthly journal of the Temple Shitennōji, named *Shitennōji*, No. 278, a special issue in commemoration of the completion of the principal buildings of the Shitennōji Cathedral (*Samghārāma*) system in Osaka [四天王寺伽藍再興特輯号]. — cf. also No. 32 & 44 below!

Cf. further e.g. Kazunobu MATSUDA on the Skt. palm-leaf fragments of the *Lokaprajñāpti* preserved in Japan: 松田和信, “梵文断片Lokaprajñāptiについて — 高貴寺・玉泉寺・四天王寺・智恩寺貝葉: インド所伝写本の分類と比定”, *Bukkyōgaku*, XIV (1982), p. *1-21.

See also Siglinde Dietz, “Remarks on the Textual Transmission of Four Stanzas from the Lokaprajñāptiśāstra”, *Eimer Volume* (1996), p. 7-15.

3. “J. W. ドウ・ヨング著：オランダのインド學佛教學”, *IBK*, XIV, 1 (Dec. 1965), p. 382(73)-359(96).

An annotated Japanese translation of J. W. de Jong, “Sanskrit Studies in The Netherlands”, *Indian Studies Abroad*, edited by The Indian Council for Cultural Relations, New Delhi (Bombay, etc.: Asia Publishing House, 1964), p. 60-64 (wt. n.). — Some information of the Utrecht school was made available on my visit through the kind offices of Professor Jan Gonda & his pupil Dr. Kiyoshi YOROI (鎧淳) in 1965.

Mentions made among others to e.g. Abraham Rogerius (17 c.), Herbert de Jager (1636-1694), Antonie Rutgers (?-?), Hendrik Arent Hamaker (1789-1835), Johan Hendrik Caspar Kern (1833-1917), Jacob(us) Samuel Speijer (1849-1913), Willem Caland (1859-1932), Jean Philippe Vogel (1871-1958), Franciscus Bernardus Jacobus Kuiper (1907-2003), Frederic David Kan Bosch (1887-1967), Barend Faddegon (1874-1955), Nicolaas Johannes Krom (1883-1945), Jan Gonda (1905-1991), Jacob Ensink (1921-2005), Theodor Paul P. Galestin (*1907), Johanna Engelberta van Lohuizen-de Leeuw (1919-1983), Adriaan Alberik Maria Scharpé (?-?), Jan Willem de Jong (1921-2000); also Frits (Johan Frederik) Staal (1930-2012), Johannes Adrianus Bernardus van Buitenen (1928-1979).

4. “Supplementary Remarks on ‘Fragment of an Unknown Manuscript of the Saddharmapundarīka from the N. F. Petrovsky Collection’ by G. M. Bongard-Levin and E. N. Tyomkin”, *IJJ*, IX, 2 (1966), p. 85-112.

Fragment SI^p/_{62A} (A1-B6) = Kashgar Ms fols. 141b7-142b7 = SP ed. Kern-Nanjio 145.7-146.12.

— Cf. G. M. Bongard-Levin & E. N. Tyomkin, “*op.cit.*”, *ibid.*, VIII, 4 (1965), p. 268-274.

5. “チベットのヴェーターラ物語 (I)” *Shitennōji*, No. 319 (1967), p. 36-41.

A rather free Japanese translation of the *Vetāla Story* from Tibet: *Tale I*, with the prefatory story. — Based on the text published in: *Tibetan and Mongolian Tales of Vetala*, ed. Ts. Damdinsuren. 2 vols. (= CSM, II) (1962 [cover-page 1963]-1964). — *Regrettably, this serial publication of mine was suspended.*

6. “A Bibliography of the Mahāvastu-Avadāna”, *IJJ*, XI, 1 (1968), p. 11-23.

A bibliographical information related to the MvAv, such as bibliographical works, Skt. Mss., editions &

translations, varied studies on *MvAv*. — Cf. *supra* I.1.1ab; also *infra* No. 25!

7. “Bibliography of F. B. J. Kuiper (*Upto and including the Year 1967*)”, *Kuiper Volume* (1968), p. xv-xxiv.

Franciscus Bernardus Jacobus Kuiper (s-Gravenhage 07.VII.1907 - Leiden 14.XI.2003):

Cf. further e.g. Michael Witzel, “F. B. J. Kuiper (1907-2003)”, *IJJ*, XLVII, 3-4 (2004), p. 173-191.

8. “The Bodhi Tree in the *Mahāvastu-Avadāna*”, *Kuiper Volume* (1968), p. 488-492.

Examples: *saṃbodhi-*; *bodhi-*, °-*mūla-*, °-*saṃpā-*, °-*maṇḍa-*; *aśvattha-*; *vara-pādapa-*; *pādapendra-*, *vara-*°, *siṃha-*°; *druma-*, °-*vara-*, °-*rāja-*, °-*vara-pādapendra-*; *bodhi-druma-*, °-*drumottara-*, °-*yaṣṭi-*, °-*vrkṣa-*; *vrkṣa-mūla-*, °-*bodhi-*°. — Much attention is paid to *saṃbodhi-*.

- 8a. “El árbol de la bodhi en el *Mahāvastu-Avadāna*”, *REB*, Año I: No. 1 (1991), p. 97-105.

A Spanish translation done by Fernando Tola and Carmen Dragonetti.

9. “キャンベラのオーストラリア国立大学における東南アジア研究の近況”, *BJSEAHS*, No. 10 (1969), p. 17-20.

“The recent state of Southeast Asian historical studies at the ANU of Canberra”.

10. “Kamalaśīla の *Bhāvanākrama* に引用された維摩經”, *Tōhōgaku*, No. 38 (1969), p. 108-90.---- *English summary on page *9*.

“The *Vimalakīrtinirdeśa* quoted by Kamalaśīla in his *Bhāvanākrama*”:

In addition reference is made to the citation of the *Vkn* by Śāntideva in his *Śikṣāsamuccaya* (ed. C. Bendall, 6.10-11, 145.11-15, 153.20-22, 264.6-9, 269.11-270.7, 273.6-7, 324.10-327.4), by Candrakīrti in his *Prasannapadā* (ed. L. de La Vallée Poussin, 333.6-9) and in the *Ratnagotravibhāga Mahāyānottaratantraśāstra* (eds. E. H. Johnston & T. Chowdhury, 67.1-2), observations are also made to Kamalaśīla's citation of the *Vkn* in his *Bhāvanākrama* in comparison with the Tib. & Chin. versions, whenever available, e.g. *Bhāvanākrama* I (ed. G. Tucci, 194.8-11, 198.2-5) and *Bhāvanākrama* III (a single extant Ms, fol. 6a6, cf. also 4a7-8 & 7a7-8). — cf. *infra* III.4!

11. “Candrakīrti の *Prasannapadā* に引用された *Prajñāpāramitā-Ratnaguṇasaṃcaya-gāthā*”, *Shūkyō Kenkyū*, Serial No. 201 (= Vol. XLIII, No. 2) (1970), p. 75(237)-92(254). ---- *English summary on page 124(286)-123(285)*.

“The *Prajñā-pāramitā-ratna-guṇa-saṃcaya-gāthā* quoted by Candrakīrti in his *Prasannapadā*”.

The passage reading *uktaṃ cāryasacaryagāthāsu* in the *Prasannapadā* of Candrakīrti had long puzzled serious scholars in the related fields of study until J. May, *Candrakīrti*: ... (Paris 1959), p. 130 n. 349; cf. J. W. de Jong, *IJJ*, V (1961), p. 164. — I have discussed Candrakīrti's citations of the *Rgs* verses in his *Pras.*, ed. L. de La Vallée Poussin (St.-Petersburg 1903-1913), 166.11-167.2 (= *Rgs*. XX.5), 167.4 (= *Rgs*. II.3d). — cf. further *infra* 28!

12. “十二因縁呪覚え書き”, *IBK*, XX, 1 (1971), p. 448(48)-444(52).

“Remarks on the *Pratītyasamutpāda-gāthā*”: — in comparison with variant versions in Skt., Tib. & Chin., a verse found before the envoy of the *Rgs* Mss is to be reconstructed in an irregular *Āryā*-metre: *ye dharmā hetu-prabhavā hetuṃ teṣāṃ tathāgato hy avadat / teṣāṃ ca yo nirodha evaṃ-vādī mahā-śramaṇaḥ //*

13. “Some Glossarial Notes on the *Prajñā-pāramitā-ratna-guṇa-saṃcaya-gāthā*”, *Proceedings and Papers of the Fourteenth CAULLA held 19-26 January 1971 at the University of Otago, Dunedin, New Zealand*, ed. K. I. D. Maslen (Dunedin 1972), p. 30-37.

Some peculiar readings from the text-critical & lexicographical viewpoints: *anu-* (of *anu-mātra-*, so Rec.B) for *anu-*°, so Rec.A; *Anovatapta-*, for the mythological lake *Anav*°; *abhinirharate*, “attains”, *Ātmanepada*; *a-rāṇ-*, “non-passion”; *em*, MInd., always used with *eva*, for Skt. *evam eva*; a pejorative *ku-* in *ku-manyati*, “despises”; *kuśala-*, for °-*mūla-*, “wholesome root”; *kheṭa-*, “saliva, phlegm”; *ganṭhi-*, “knot”, a blend of Skt. *granṭhi-* & *gaṇḍa-*; *cūḍi-*, “crest, apex, top” (cf. Skt. *cūḍikā-*); *tātuka-*, “so much,

so many" (= Skt. *tāvat-*, *tāvataka-*); *-tu*, an adv. suffix (for Skt. *-tra*, not for *-tas*); *nāvā-*, f., "ship"; *nidāna(m)*, adverbially "for the sake of ..."; *niṣpratīkāṅkṣa-*, adj., "free from desire"; *pāms-*, *pāmsayati*, "blames": opt. *pāmsayi*; *parigrāhikā-*, adj.f., "completely grasping" (cf. Tib. *yonṣ-su ḍzin-pa*); *paridīpana-*, "explanation"; *puṅgala-* (for *pudg*); *puṭa-*, "packet", in *candana-putaṃ grahiyāna*, ger., "having taken a packet of sandal powder"; *poṭa-*, "clothes, garment"; *pratya-*, followed by *-yāna-*, haplological for *pratyaya-* (cf. Skt. *pratyeka-*); *pratyaya-*, with or without *-buddha-*, *-jina-*, *-raha-* (q.v.), cf. also *raha-*, *śrāvaka-*, *sa-*, *buddha-raha-śrāvaka-*; *prāṇa-*, "animated being", for *prāṇin-*; *prekṣati*, "sets something on" (from *iṣ-*, "to send"?); *°-muñcī-*, nom.sg.f.adj., "emitting"; *muha-*, "one who is perplexed", in *°-andha-bhūtāḥ* (cf. Tib. *blun-moṅs*), cf. also *momuhānām* (cf. Tib. *blun-pa-rnams-la*); *yuga-mātra-prekṣin-*, adj., "looking ahead only a yoke"; *raha-*, regardless of *sandhi* rules, & also in cpds. (for Skt. *arhat-*), cf. *raṇya-* (for Skt. *araṇya-*); *loka-vidu-*, "world-knower (as an epithet of a Buddha)" (cf. Yuyama, *RgsGr.* 20.1-11); *vāli-*, *vālikā-* (for *vālikā-*), cf. Tib. *bye*; *vidyā-*, "existence", opp. to *a-*, "non-existence"; *saṃāruta-*, "air" (cf. Yuyama, *RgsGr.* 8.11); *sukhuma-*, for Skt. *sūkṣma-*, used adv. as *sukhumam*, "subtly"; *hu*, "indeed" for *khu* (= *kho*, *khalu*).

14. "A Bibliographical Guide to the Study of Buddhist Sanskrit Texts", *BBSANZ*, IV (April 1972), p. 77-81.

A shortened version of a paper read at the Special Meeting of the XIV CAULLA held in Dunedin, January 1971.

15a. "法華經梵本拾遺 (1)", *Hokke Bunka*, No. 19 (March 1972), p. 7-5.

15b. "法華經梵本拾遺 (2)", *Hokke Bunka*, No. 22 (September 1972), p. 7-6.

Miscellaneous notes on the Sanskrit texts of the Lotus Sutra including a detailed note on W. Baruch's collation of *SP* Mss. then extant in Europe.

16. "Bibliographical Activities by Orientalists in Canberra", *AARL*, III, 2 (1972), p. 81-86.

17. "The Need for Systematic Bibliographies in Buddhist Sanskrit Philology", *JICSCUHK*, V, 2 (1972), p. 339-346 (Summary in Chin. on p. 346).

This article has become the starting point of my critical and systematic bibliographical works.

Cf. e.g. Ia5: *Vinaya-Texte* (1979); also *infra* No. 34.

18. "Remarks on the Metre of the *Prajñā-pāramitā-ratna-guṇa-saṃcaya-gāthā*", *Raghu Vira Volume*, Part II, ed. Perala Ratnam (1973), p. 243-253.

Rgs is composed exclusively in the metrical scheme *Vasantatilakā* (or also called *Uddharṣiṇī*, or *Siṃhonnatā*) in Skt. literature, with numerous variations mainly *metri causa*. *Vasantatilakā* is basically composed in 14 syllables: *ta-bha-ja-ja-ga-ga/la*. In this paper I have shown all the metrical variations on synoptic tables. This invites us eventually to Indic phonological questions.

19. "宝徳蔵般若に関する若干の問題", *Nakamura Volume* (1973), p. 271-282.

A paper "Some Philological Problems in the *Prajñā-pāramitā-ratna-guṇa-saṃcaya-gāthā*" read on 24 April 1971 at the seminar conference in Indian and Buddhist Studies at the University of Tokyo. — Cf. *supra* No. I.4 'Introduction'!

20. "On and Around the Japanese *Aisa*, 'Goose'", *JOSA*, X (1975), p. 81-92.

Discussing the Indic loanwords in Jap., and in particular OJap. *akisa* (秋沙, e.g. *Mannyōshū*, VII, 1122), a euphonized *aisa* (あいさ), 'goose', in relation to Indic *haṃsa-* (PIE **ghans-*, Gr. *χίψ*, Lat. **hānsēr*, *ānsēr*, Germ. *gans*): Jap. *aisa*, cf. OMalay **angsa*, Tagalog *gansa*; Jap. **kadasa*, **kadsa* (賀捺婆^ニ), mispronounced *d(a)* for *n(a)*; Mandarin *o* (鵞/鵝), Tib. *ṇan!* — Cf. *infra* No. 62!

— Dedicated in congratulation of his completion of the sexagenary cycle to Professor Chūbē Murata (村田忠兵衛, who passed away in 1982) at Osaka University of Foreign Studies, Osaka, Japan, who has always provided a stimulus to me with his wide and deep knowledge in Indo-Asian subjects.

21. "仏典の編纂に用いられた言語の特質", *Okuda Jio Volume* (1976), p. 873-887.

“The Specific Characters of the Languages Used by the Indian Buddhists in Compiling their Scriptures”. — A revised version of a paper “The Languages Used by Indian Buddhists in Editing their Scriptures”, read before the study meeting on Asia at the University of Auckland in September 1973.

Discussing the characteristics of the Indic from the earliest stage to conclude that the Buddhists had tried to proclaim the teachings with the language in a specific area as the nucleus, trying to find the greater common measure of the surrounding dialects in harmony, so that it has become almost impossible to find the core of a specific dialect of the compiled texts. — Cf. *infra* No. 30!

22. “Some Grammatical Peculiarities in the *Prajñā-pāramitā-ratna-guṇa-saṃcaya-gāthā*”, *Proceedings of the XXVIII ICO held at ANU, Canberra, 6-12 January 1971*, ed. A. R. Davis with the assistance of A. D. Syrokomia-Stefanowska (Wiesbaden: Otto Harrassowitz, 1976), p. 95-97.

Cf. *supra* Ia3 for further details: *A Grammar of the Rgs* (Canberra 1973).

23. “ドイツのインド学・仏教学の話題 (1)”, *Shunjū*, No. 174 (May 1976), p. 16-17; “ - - (2)”, *ibid.*, No. 176 (July 1976), p. 18-19; “ - - (3)”, *ibid.*, No. 178 (September 1976), p. 21-22; “ - - (4)”, *ibid.*, No. 181 (December 1976), p. 18-20. — *Regrettably discontinued!*

“Topics on Indian and Buddhist Studies past & present in Germany”.

— Beginning with the Göttingen scholars such as Theodor Benfey (1809-1881), Franz Kielhorn (1840-1908), Hermann Oldenberg (1850-1920), Emil Sieg (1866-1951), Jacob Wackernagel (1853-1938), Richard Fick (1867-1944), referring also to Alexander Csoma (1784-1842), Heinrich Ewald (1803-1875), Jacob Grimm (1785-1863), Wilhelm Grimm (1786-1859); — Christian Lassen (1800-1875), Friedrich Rückert (1788-1866), Franz Bopp (1791-1867), Eugène Burnouf (1802-1852), Johannes Gildemeister (1812-1890), Friedrich Max Müller (1823-1900), Rudolf Roth (1821-1895); — Establishment of the German Oriental Society (= DMG) in 1845 — Albert Grünwedel (1856-1935), Albert von Le Coq (1860-1930), Heinrich Lüders (1869-1943), Ernst Waldschmidt (1897-1985), Heinz Bechert (1932-2005); — DMG conference in Freiburg im Breisgau in early autumn 1975; — Arbeitstagung für buddhistische Studien, Göttinger Akademie der Wissenschaften in November 1975; — *Sanskrihandschriften aus den Turfanfunden*, a catalogue begun by E. Waldschmidt; — Herbert Härtel (1921-2005), Georg von Simson (*1932), Lore (Holzmann-)Sander, Wolfgang Voigt (1911-1982), Klaus Ludwig Janert (1921-1994), Claus Vogel (1933-2012), Ronald Eric Emmerick (1937-2001), Bernhard Kölver (1938-2001), *et alibi*.

24. “チベット学者チョーマのゲッティンゲン留学”, *TBS*, No. 8 for the Year 1976 (March 1977), p. 87-91.

“The Tibetologist Alexander Csoma’s Study at Göttingen”: A hitherto unknown fact about the youth of Kőrösi Csoma Sándor: — Csoma’s dedicatory words inscribed on his books *Tib. grammar & dictionary* to the University Library of Göttingen (written on 20 January 1835 most probably on his behalf by the then Secretary of the Asiatic Society of Calcutta, James Prinsep (1800-1840). This dedicatory word indicates that Csoma studied in Göttingen from 11 April 1816 at the age of 32 to the end July 1818. — cf. *infra* No. 49!

25. “Mahāvastu-Avadāna に関する書誌学的雑録 (1)”, *Meicho Tsūshin*, No. 11 (August 1977), p. 7-6; “ - - (2)”, *ibid.*, No. 12 (September 1977), p. 9-8; “ - - (3)”, *ibid.*, No. 13 (October 1977), p. 19-18; “ - - (4)”, *ibid.*, No. 16 (January 1978), p. 17-16; “ - - (5)”, *ibid.*, No. 18 (March 1978), p. 12-11; “ - - (6)”, *ibid.*, No. 19 (April 1978), p. 15-14; “ - - (7)”, *ibid.*, No. 20 (May 1978), p. 15-14; “ - - (8)”, *ibid.*, No. 26 (November-December 1978), p. 37-28.

“Miscellaneous Bibliographical Remarks on the *Mahāvastu-Avadāna*”. — cf. *supra* Nos. I.11ab & II.6.

26. “Bemerkungen zur Sanskrit-Version des Kaccapa-Jātaka”, *Vorträge – XIX. DOT vom*

28. *September bis 4. Oktober 1975 in Feiburg im Breisgau*, hrsg. Wolfgang Voigt (= ZDMG, Supplementband III,2) (Wiesbaden: Franz Steiner, 1977), p. 1028-1036.

Textual problems on the *Kacchapa-Jātaka* of Āryaśūra's *Jātakamālā* as Chapter XVII found in the manuscript, kept in the Bibliothèque Nationale de Paris (= Collection Burnouf, No. 95: Ms. No. 45-46, fol. 86a5-88a1; ed. H. Kern, 1891, p. 240f.: Appendix), in comparison with that found in the *Mahāvastu-Avadhāna* (ed. E. Senart, II, 1890, p. 244.1-245.16). Cf. further a Chin. version in the *Fo-pên-hsing-chi-ching* (佛本行集經: ed. Taisho 190: III.797c17-798a27 / 797c25-798b4). — Cf. *supra* No. I.7!

27. “List of Edward Conze's Publications on the *Prajñāpāramitā* Literature”, *The Prajñāpāramitā Literature*, by Edward Conze. 2nd., revised & enlarged ed. (= *BPBSM*, I) (1978), p. 127-138. — ISBN 4-89298-797-2.

An annotated bibliography of the works on the *Prajñāpāramitā* literature by Edward Conze (1904-1979) compiled under my responsibility. This kind of bibliographical information is not given in the first edition (= *Indo-Iranian Monograph Series*, VI) ('s-Gravenhage: Mouton, 1960).

28. “*Prajñā-pāramitā-ratna-guṇa-saṃcaya-gāthā* (Rgs) quoted by Candrakīrti in his *Prasannapadā* (Pras) (II)”, *JIBS*, XXVII, 1 (1978), p. 486(17)-483(20).

Detailed text-critical remarks on Candrakīrti's citations from the *Rgs.* in his *Pras.* ed. L. de La Vallée Poussin (1903-13), p. 353.7-354.2 (= *Rgs.* II.4), cf. trad. par J. W. de Jong, *Cinq chapitres de la Pras.* (Paris 1949), p. 14; *Pras.* ed. L. de La Vallée Poussin, *op.cit.*, p. 524.1-4 (= *Rgs.* XXII.6). — Cf. *supra* No. 11!

29. “Bibliographical Notes”, *Introduction to the “Bibliotheca Buddhica”* (Tokyo: Meicho Fukyūkai, Tokyo, 1978), p. 29-31, 4-42 & 74-76:

(a) *Saddharmapuṇḍarīka*, ed. H. Kern and B. Nanjio, p. 29-31.

(b) *Kuan-ṣi-im Pusar*, ed. W. Radloff, p. 40-42.

(c) *Prajñā-pāramitā-ratna-guṇa-saṃcaya-gāthā*, ed. E. Obermiller, p. 74-76.

『仏教文庫』・文献解題 (東京・名著普及会, 昭和53年): Supplementary volume to the *Bibliotheca Buddhica*, reprinted by the Meicho Fukyūkai (Association for Publishing Academic Masterpieces).

30. “Bu-ston on the Languages Used by Indian Buddhists at the Schismatic Period”, *Die Sprache der ältesten buddhistischen Überlieferung / The Languages of the Earliest Buddhist Tradition* (= *SBF*, II) (= *AAWG*, III, 117) (1980), p. 175-181.

Tibetan text from *Bde-bar gśegs-pa'i bstan-pa'i gsal-byed chos-kyi 'byuñ-gnas gsuñ-rab rin-po-che'i mdzod* (or *Chos-'byuñ* in short) of Bu-ston (1290-1364): cf. *The Collected Works of Bu-ston*, ed. Lokesh Chandra, Part 24 (YA) (= *ŚPS*, LXIV) (New Delhi 1971), fol. 88b5-90a6.

A paper read at the invitation symposium “Die Sprache der ältesten buddhistischen Überlieferung” held under the auspices of the Göttingen Academy of Sciences (4-7 July 1976), of which are participants: L. Alsdorf (*Hamburg*), H. Bechert (*Göttingen*), J. Brough (*Cambridge*), C. Caillat (*Paris*), P. H. L. Eggermont (*Leuven*), H. Härtel (*Berlin*), É. Lamotte (*Louvain*), K. R. Norman (*Cambridge*), G. Roth (*Göttingen*), G. von Simson (*Oslo*), E. Waldschmidt (*Göttingen*), A. Yuyama (z.Z. *Göttingen*). — Cf. *supra* No. 21.

31. “The First Two Chapters of the *Prajñā-pāramitā-ratna-guṇa-saṃcaya-gāthā*”, *Conze Volume* (1977), p. 203-218.

Detailed text-critical remarks on the first two chapters of the *Rgs.*, as Edward Conze has concluded that these two chapters represent the initial stage of the *Prajñāpāramitā* thought and may go back to 100 BCE. The two chapters both Indic & Tibetan are edited with critical apparatuses. — cf. *supra* I.4!

32. “巖松院貝葉顛末記”, *Katsumata Volume* (1981), p. 1269-1278.

A full account of the palm-leaf manuscript once kept at the Temple Ganshōin – which is after all the so-called one preserved at the Temple Kōki-ji (高貴寺):- Texts in the *Bongaku Shinryō* (梵學津梁) of

Jiun Onkō (慈雲尊者・飲光: 1718-1804) with a photocopy (= 梵學津梁・卷第四十一／本詮第一之五十一: 城州宇治田原巖松院所藏貝葉); the text is also found in the *Asharajō* (阿叉羅帖／*The Book of Akṣaras*) of Shinna (眞阿・宗淵上人: 1786-1859). Textual analysis goes with reference to the **Saptasūryopama-sūtra*: cf. *Abhidharmakośabhāṣyam of Vasubandhu*, ed. Pradhan (1936), p. 116.17-22; etc.

The text in facsimile available in Raghu Vira & Lokesh Chandra, *Sanskrit Bijas and Mantras in Japan* (= *ŚPS*, XXXIX) (1965), Facs. No. 2; — cf. also *supra* Nos. 2 & *infra* 45!

33. “仏教梵語文献学”, *Shih-chieh Tung-chiao Yen-chiu*, 1983: 3 (1983), p. 54-61 & 44.

Lecture delivered at the Institute for World Religions, Chinese Academy of Social Sciences on 1 June 1982: — Text in Japanese translated into Chinese by Shang Hui-p'êng (尚會鵬: *1953) under the supervision of Fang Kuang-ch'ang (方廣鎬: *1948). — cf. also No. 53-54 below.

34. “需要系統的梵文仏教文献目錄”, *Nan-ya Yen-chiu*, 1983: 3 (1983), p. 65-76.

A lecture on the need for systematic bibliographies in Buddh. Skt. philology delivered at the Institute of South Asian Studies, University of Peking & Chinese Academy of Social Sciences, 28 May 1982: Translated into Chinese by Chang Jui-chih (張瑞芝). — cf. *supra* No. 17!

35. “A Report on the Göttingen Project: A Systematic Survey of Buddhist Sanskrit Literature”, *BRI*, X (1983), p. 7-13.

A report presented to the Plenary Session “The Progress of Academic Projects Concerning Buddhism” at the V CIABS (Hertford College, Oxford, 17 August 1982): — Based on the handout distributed to the “Buddhologen-Konferenz, Göttingen 28.11.-1.12.1975”: “Ein Göttinger Projekt: Eine systematische und kritische Übersicht über die buddhistische Sanskritliteratur”, 5 pages. — cf. *infra* IV.c.II.1!

36. “Scientific Projects in Progress in Japan”, *ibid.*, p. 14f.

A report presented to the Plenary Session “The Progress of Academic Projects Concerning Buddhism” at the V CIABS (Hertford College, Oxford, 17 August 1982). — Reference is made mainly to the project of publishing the facsimile edition of the *Derge Tanjur*, an exhaustive index to the *SP* in Skt.-Tib.-Chin. under the editorship of Yasunori EJIMA (江島惠教) in collaboration with others; an index made under the editorship of Musashi TACHIKAWA (立川武蔵) to the Tib. works in microfiche produced by the Institute for Advanced Studies of World Religions at Stony Brook; a readable Eng. translation of the Chin. *Tripiṭaka* (Taisho edition) launched under the sponsorship of the Buddhist Promotion Foundation (= *Bukkyō Dendō Kyōkai*, *abbr.* BDK), the founder of which is Rev. Yehan NUMATA (沼田惠範). — cf. *infra* IV.c.II.2!

37. “The Academic Activities of the International Institute for Buddhist Studies”, *ibid.*, p. 15-20.

A report presented to the Plenary Session “The Progress of Academic Projects Concerning Buddhism” at the V CIABS (Hertford College, Oxford, 17 August 1982). — On some projects in this new academic institution carried out then, with a list of publications under my editorship: *Studia Philologica Buddhica* (*Monograph Series & Occasional Paper Series*), *Bibliographia Philologica Buddhica* (*Series Maior & Series Minor*). This institute has grown up to the present International College for Advanced Buddhist Studies (*abbr.* ICABS), now renamed International College for Post-Graduate Buddhist Studies. Also introducing in this short report the activities of the Department for Scientific Publications, Promotional Bureau, The Reiyukai, Tokyo, which has by then published:

Saddharma-Puṇḍarīka-Sūtra: Kashgar Manuscript, ed. Lokesh Chandra with a foreword by Heinz Bechert. 2nd ed. (1977; — 1st ed. New Delhi 1976).

Descriptive Catalogue of the Miao-fa-lien-hua-ching from Tunhuang Collected by Aurel Stein & Paul Pelliot, compiled by Shōkō KABUTOGI (兜木正亨) (1978).

The Kasuga Edition of the Lotus Sutra, a facsimile ed. Shōkō KABUTOGI (兜木正亨) (1978).

A New Fragmentary Gilgit Manuscript of the Saddharmapuṇḍarikāsūtra, ed. Oskar von Hinüber (1982) [photographs taken by A. Yuyama on the spot at Shri Pratap Singh Museum in Srinagar]. — cf. *infra* IV.c.II.3!

38. “中央アジアの梵語佛典”, *TGK*, XXIII, 1 (= Serial No. CVI) (1984), p. 68-92.

TGK, XXII, 1 = Special Number: “Problems in the Formation of Buddhist Scripture”, under the responsible editorship of Yūichi KAJIYAMA [特集・佛典成立の諸問題(梶山雄一責任編集)]: — “The Beginnings of research into the Buddh. Skt. literature; Explorations of and researches into Buddh. Skt. literature (Hamilton Bower, Sven Hedin, Jules Léon Dutreuil de Rhins, Aurel Stein, A. F. Rudolf Hoernle, Albert Grünwedel, Georg Huth, Theodor Bartus, Albert von Le Coq / German Expeditions: - Heinrich Lüders, Else Lüders-Peipers, Sylvain Lévi, Ernst Waldschmidt / Otani Expeditions / Paul Pelliot / Délégation archéologique française en Afghanistan: - André Gustave Citroën / Ellsworth Huntington / Carl Gustav Emil von Mannerheim / Emil Trinkler; et alib. — Gilgit Mss / Miranian Mss).

39. “演福寺銅鐘の梵語銘文覚書 — この小論を末松保和教授に捧ぐ —”, *TB60A* Volume = *TG*, LXVI, 1-4 (1985), p. 325-362, with an English summary on p. 13f.

“Remarks on the Sanskrit Inscriptions on the Bell Kept at the Temple Yeon-bog-sa in Kaesŏng, Korea”, dedicated to Yasukazu SUEMATSU (末松保和: 1904-1992).

Cf. also Suematsu's introductory remarks on the inscriptions, *ibid.*, p. 319-324.

Deciphering and identifying the Skt. inscriptions on the bell – transliteration of the inscriptions – critical reconstruction of the *UvDh* text – a Jap. trsl. of the *UvDh* with annotations – the Skt. versions of the *UvDh* found on the bells in Jap. – Skt. *UvDh* texts inscribed on the stones extant in Jap. and the continental East Asia – *UvDh* texts published in the Chin. as well as Tib. Tripiṭakas – Other *UvDh* texts preserved in other scripts – *Mantradhāraṇīs* of the Temple Yeon-bog-sa bell. — Cf. further *infra* Nos. 51, 66, 73, 95, 107-108, 113!

40. “西洋人の大乘仏教研究史 (A History of Studies in Mahāyāna Buddhism by Westerners)”, *Lecture Series on Mahāyāna Buddhism*, X: *Mahāyāna and its Related Disciplines*, ed. Akira HIRAKAWA, Yūichi KAJIYAMA & Jikido TAKASAKI (Tokyo: Shunjūsha, 1985), p. 221-261.

大乘仏教とその周辺 (平川彰・梶山雄一・高崎直道編集) (= 講座・大乘仏教, 第10巻) (東京・春秋社, 昭和60年).

• Discussing the prehistory of researches in Mahāyāna Buddhism in the West: — *Interests in the East, Catholic fathers*. • *The dawn of researches in Mahāyāna Buddhism: The beginnings of researches in Mahāyāna Buddhism, Sinology in Paris*: L. P. Abel Rémusat, S. Julien, E. Chavannes — C. J. de Harlez — B. Karlgren; *the beginnings of Tibetology*: Sándor Csoma • *The classical period of researches in Mahāyāna Buddhism: Buddhist studies in Russia*: e.g. B. Bergmann, I. J. Schmidt; F. A. Schiefner, O. M. Kowalevskij, V. P. Vasil'ev, S. F. Oldenburg — N. F. Petrovskij — I. P. Minaev, F. I. Ščerbatkoj, A. v. Staël-Holstein — A. I. Vostrikov, E. E. Obermiller, J. N. Rerix — N. A. Nevskij — V. S. Vorob'ev-Desjatovskij; • • • in France: E. Burnouf, E. Senart, S. Lévi, J. Bacot (— Theodor Benfey) — Ling Li-kouang [林黎光], S. YAMAGUCHI [山口益] — E. Foucaux, L. Feer — W. W. Rockhill — P. Cordier, M. Lalou — E. Huber — E. E. Guimet, J. Hackin, P. Pelliot — A. Foucher, L. Finot, J. Przyluski, P. Mus — A. Meillet, J. Bloch, H. Maspero, P. Demiéville, A. Bareau (— J. W. de Jong) — J. Filliozat — W. Baruch; • • • in Belgium: L. de La Vallée Poussin, E. Lamotte; • • • in Germany: C. F. Köppen — H. A. Jäschke, E. Schlagintweit, H. Wenzel, G. Huth, H. Beckh, A. H. Francke — J. Dahlmann, P. Dahlke, H. F. Hackmann, G. Grimm, H. Haas, B. Petzold — A. Schopenhauer, P. J. Deussen — O. M. H. von Glasenapp, M. Walleiser, R. Garbe — E. Frauwallner — J. G. Bühler, F. Kielhorn, E. J. T. Hultzsck — H. Lüders — R. Pischel, W. L. Geiger — A. Weber, H. G. Jacobi, E. Leumann, W. Schubring, F.-R. Hamm, L. Alsdorf — H. Oldenberg, E. Sieg, W. Siegling, R. Fick — E. Waldschmidt, F. Bernhard, V. Stache-Rosen — F. W. K. Müller — F. W. Radloff — S. Lefmann — E. Windisch, F. Weller — J. A. J. Nobel — M. Winternitz; • • • in Poland: S. Schayer, A. Gawronski — C. Regamey; • • • in Scandinavia: R. K. Rask, N. L. Westergaard, V. Fausbøll, V. Trenckner, D. Andersen, H. Smith — P. Tuxen, S. Konow; • • • in Italy: G. Tucci; • • • in The Netherlands: J. H. C. Kern — J. Speijer, J. Ph. Vogel, J. J. M. de Groot, N. J. Krom; • • • in England: B. H. Hodgson — T. Watters, C. N. E. Eliot, L. A. Waddell, C. A. Bell — S. Beal, E. J. Eitel, W. E.

Soothill — J. Brough — E. J. W. Simon — J. Eggeling, C. Bendall — H. Bower, A. F. R. Hoernle — M. A. Stein — F. W. Thomas — L. Giles — J. Prinsep, J. Fergusson, A. Cunningham, H. Yule, J. Burgess, F. Fleet — F. Max Müller, B. NANJIO [南條文雄], K. KASAHARA [笠原研壽], J. TAKAKUSU [高楠順次郎] — M. Monier-Williams — E. H. Johnston — E. Conze; . . . in *America*: W. D. Whitney, C. R. Lanman, M. Bloomfield, F. Edgerton, M. B. Emeneau — E. W. Hopkins — E. Fenollosa, A. K. Reischauer, E. O. Reischauer, D. Goddard — F. D. Lessing — N. Poppe.

— Cf. a newly rebound reprint edition: *First impression* (1996).

41. “インド学仏教学の黎明”, *HJIPBS*, III (1986), p. 323-348.

“The Dawn of Indian and Buddhist Studies”. — Brief history with copious notes on such topics as intercultural exchange – Buddhist culture in Central Asia – Exaltation of interest in the Orient – after the opening of the Indian Ocean sealane – interest in Tibetan Buddhism – prehistory of the construction of Sinology. — cf. *infra* No. 57!

42. “妙法蓮華經の蔵字音写による敦煌出土写本断簡”, *Kumoi Volume* (1985), p. 233-247.

“Two Ms fragments of the Chin. Text of Kumārajīva’s Version of the *SP* transliterated in the Tib. script from Tunhuang — *Fonds Pelliot tibétain 1239 et 1269 à la Bibliothèque Nationale de Paris*”.

A brief description of the history of relevant studies – Chin. textual materials in transliteration – Two fragmentary Chin. texts from Chap. XXV (*Samantamukha-parivarta*: *Avalokiteśvaravikurvaṇanirdeśa*) transliterated in Tib. script; 1) the very beginning of the Chap. (2) only 42 characters (ed. Taisho IX: p. 56c17-20). — even such small fragments reflects various philological aspects in Asian studies.

A preliminary report was presented to the IV International Seminar on Tibetan Studies held in the Schloss Hohenkammer in July 1985, entitled “Bemerkungen zu dem in tibetischer Schrift transkribierten Fragment des chinesischen Lotus-Sutra aus Tun-huang (Fonds Pelliot tibétain 1239)”.

43. “梵文宝德藏般若木版本断簡”, *Hirakawa Volume* (1986), p. 443-453.

“A Block-print Skt Fragment of the *Rgs* from Turfan”. — On a fragment exhibited in the present Turfan Museum: - Examines the script, chronology, place of discovery; Text newly unearthed; Identification & reconstruction of the Skt. text in Lañ-stha script (fol. *11a1-b6 = *Rgs*. XIV.4-8). — Cf. for further details Nos. 65, 97, 99-100a below!

44. “Miscellaneous Remarks on the Lotus Sutra”, *Takasaki Volume* (1986), p. 720(119)-712(127).

A revised version of a paper read at the University of Hamburg on 25 August 1986 on the occasion the XXXII International Congress for Asian and North African Studies.

Cf. *ZDMG, Supplement IX: Proceedings of the XXXII CISHAN, Hamburg, 25th – 30th August 1986*, ed. Albrecht Wezler & Ernst Hammerschmidt (Stuttgart: Franz Steiner, 1992), p. xxxvii, & 144 (Abstract)].

45. “Remarks on the Kōkiji Fragment of the *Lokaprajñapti*”, *Eggermont Volume* (1987), p. 215-227.

A paper in Eng. read on 8 August 1981 at the IV CIABS held at the University of Wisconsin, Madison, and a Jap. version on 26 August 1981 at the XXXII CJAIBS held at Dōhō University in Nagoya.

The Kōkiji fragment transcribed with detailed reference to variant readings found in the manuscripts by Jiun, Shūen, Lokesh Chandra and Oka, with further reference to the corresponding Tib. version in the editions Co-ne, Sde-dge, Peking & Stog, as well as the relevant texts from the *Abhidharmakośabhāṣya* (Skt. & Tib.) & the *Saptasūryodaya-sūtra* in Pāli (*Aṅguttara-Nikāya*, LXII.8). — Cf. *supra* Nos. 2 & 32!

46. “The Six Perfections and the Bodhisattvas in the Lotus Sutra: An Example of Philological and Philosophical Questions”, *Upadhyaya Volume*, I (= SVS, III) (Sarnath 1987), p. 33-40.

Serious text-critical — philological & philosophical — questions on the reading ... *bodhisattvānām ca mahā-sattvānām ca ṣaṭ-pāramitā-pratisaṃyuktam* ... (*SP* ed. Kern-Nanjio 17.15-18.1 / 18.12-14) — how to understand the passage in comparison with the variant readings, which lead us to varied

understandings from text-critical points of view, and thus how to reconstruct the original, if not impossible!

47. 湯山明・久保継成・久保克子共訳, “新訳・法華経”, *A Monthly Magazine ‘Human’*, from August 1987 to December 1994 (362 pages in toto with num. ill. & figs.).

雑誌『ひゅーまん』(東京・あした出版社, 昭和62年8月号平〜平成6年12月号/88回連載・挿画多数), 総計362頁.

SP, trsl. from the Skt. into Jap. by Akira YUYAMA, Tsugunari KUBO & Katsuko KUBO. — Special attention was made to the Indic versions, particularly those found in CAsia. — cf. the next item 48!

48. “新訳『法華経』Q&A”, *A Monthly Magazine ‘Human’*, No. 11 (November 1987), p. 43-46.

An introductory essay in the form of Q & A on various aspects of the *SP* with special emphasis on the Indic versions as an appendix to the Jap. trsl. — cf. the prec. item No. 47!

49. “チベット学者チョーマのゲッティンゲン留学(補訂)”, *TBS*, No. 18 for the Year 1986 (March 1987), p. 89-92.

— Supplementary notes on Csoma's study in Göttingen: — cf. *supra* No. 24!

50. “The Tathāgata Prabhūtaratna in the Stūpa”, *Bapat Volume* (1989), p. 181-186.

A paper read at the World Sanskrit Conference held at the Banaras Hindu University in Varanasi in October 1981. Serious text-critical questions on the reading ... *bhagavān prabhūtaratnas tathāgato rhan samyak-sambuddhaḥ simhāsanopaviṣṭaḥ paryāṅkaṃ baddhvā pariśuṣka-gātraḥ samghaṭṭita-kāyo* ... (*SP* ed. Kern-Nanjio 249.4f.): — how to understand the passage in comparison with the variant readings in Indic, Tib. & Chin. versions & the understanding of modern scholars beginning with the French translation done by Eugène Burnouf, the first translation in the European language.

51. “Die Sanskrit-Texte in Lañ-tsha und tibetischer (Dbu-can) Schrift auf der im Jahre 1346 gegossenen Glocke des Tempels Yeon-Bog-jeol in Korea”, *Ausgewählte Vorträge - XXIII. DOT vom 16. bis 20. September 1985 in Würzburg*, hrsg. Esnar von Schuler (= *ZDMG*, Supplementband X) (Stuttgart: Franz Steiner Verlag Wiesbaden, 1989), p. 429-434.

The farthest eastern remnant of the Lañ-tscha script — 開城・演福寺 (Yeon-bog-sa in Kaesŏng, Korea); — cf. for further details *supra* No. 39 & *infra* Nos. 66, 73, 95, 107-108, 113!

52. “逆路伽耶陀”, *Fujita Volume* (1989), p. 355-372.

A detailed inquiry into the unique reading 逆路伽耶陀, found only in the ‘Sukhavihāra-Parivarta’ of Kumārajīva's Chin. version of the *SP*, i.e. Taisho IX.37a24, to find out as corresponding to the Kashgar & Farhād-B.,g Mss reading *vāma-lokāyata-*, in comparison with other texts from Gilgit and Nepal. Many other text readings found in Indian religious traditions are also referred to.

With this article was awarded the Sakamoto Nichijin Prize (坂本日深學術賞) in 1991.

53. “仏教文献学の方法試論”, *Mizuno Volume* (1990), p. 125-152.

Complicated definition of ‘philology’ – Serious misunderstanding regarding ‘philology’ – Pitfalls of ‘philology’ – The need of fundamental works in pursuit of philological studies for the future.

— Cf. the next item No. 54!

54. “The Need for Philological Research in the Field of Buddhist Studies”, *Buddhism into the Year 2000: Proceedings of the First International Conference, held in Bangkok from 7 to 10 February 1990* (Patumthani near Bangkok: Dhammakāya Foundation, 1992/ actually appeared in 1996), Article No. 18, p. 219-235.

A paper read on 8 February 1990. A revised version of this paper was presented as a keynote lecture entitled “Textual Criticism within the Framework of Buddhist Philology” to the symposium “Buddhist Studies: The State of the Art” held at the University of California, Berkeley, in celebration of the 20th

anniversary of Berkeley's Group in Buddhist Studies on 28-31 October 1993 (unpublished).

— Definition of 'philology' (Greeks, Romans & Babylonians; The term 'philology' in translation in other languages); – Background scenes of defining 'philology' (Explanations in encyclopaedias); Difference of nuance in philology (N. America, France & Germany); The root of variation in 'modern' philology (Sir William Jones: 1746-1794): An accumulation of intellectual energy brought to bear on 'modern philology' (Athanasius Kircher, Heinrich Roth, Paulinus a S. Brtholomeo, Johannes Grueber & Albert d'Orville, Papal envoys to the Empire of the Khans. After da Gama: Francesco Orazio della Penna; Ind. & Tib. alphabets; other figures in ancient times); Important figures in the earlier stages of modern Buddhist philology in the West: Pali studies (Rasmus Kristian Rask & Scandinavian scholars, Eugène Burnouf & Christian Lassen; Thomas William Rhys Davids & Pali Text Society; Wilhelm Geiger's standard grammar; Pali studies after World War II); Sanskrit Buddhology (Brian Houghton Hodgson & Burnouf); Tibetology (Csoma Sándor & Isaak Jakob Schmidt); Sinology & Buddhology; Some present features & future perspectives in Buddhist studies (Area studies, Co-operation with Jain studies, Scientific embryo of Prakrit studies, American school of Indology: Franklin Edgerton & Buddhist Sanskrit philology); Misunderstanding of 'philology' (Examples of pitfalls in philological research); Importance of training in the relevant languages; Importance of Chin. Buddhist materials; Indo-Tibetan Buddhist studies; Systematic survey of Buddhist literature (computerized data systems – critical survey of primary & secondary materials); Basic steps to be taken in Buddhist philology; Co-existence of traditional/doctrinal & philological studies). — Cf. the preceding item No. 53!

55. “The Kacchapa-Jātaka in Bas-Relief at the Caṇḍi Mēndut in Central Java”, *Mayeda Volume* (1991), p. 251(530)-265(516), incl. 7 ill. (p. 263/514-265/516).

Pāli Jātaka No. 215 “A Tortoise and Two Geese”; variations of the *Kacchapa-Jātaka*, e.g. in the *Pañcatantra*, *Hitopadeśa*, *Kathāsaritsāgara*, Middle Javanese version of the *Pañcatantra*, etc.; cf. *supra* No. 1a7: *Kacchapa-Jātaka* (1983), p. xvi-xvii, for further details. — cf. the next item 55a!

55a. “El Kacchapa-Jātaka en bajo relieve en el Caṇḍi Mēndut en Java Central”, *REB*, VI (1993-1994), p. 63-79, 7 ill. (7 pages), 1 map (frontispiece).

A revised version of No. 55 translated into Spanish by Fernando Tola & Carmen Dragonetti (both in Buenos Aires).

56. “*Pañcāśatī*, ‘500’ or ‘50’ — with special reference to the Lotus Sutra —”, *The Dating of the Historical Buddha / Die Datierung des historischen Buddha*, hrsg. Heinz Bechert (= *SBF*, IV, 2) (= *AAWG*, III, 194) (1992), p. 208-233.

The international conference of the dating of the historical Buddha held under the auspices of the Göttingen Academy of Sciences (Organizer: Heinz Bechert) in the ‘Haus der Heimat’ in Hedemünden in the middle of April 1985.

One may further refer to Gen'ichi YAMAZAKI's article “Reconsidering the dates of historical Buddha — Retrospection of the history of controversy and criticism upon Bechert's theory —”, *SBKN*, XXXIII (2002), p. *1*-*29* [山崎元一, “佛滅年の再検討 — 論争史の回顧とベヒェルト説批判 —”]

The numeral *pañcāśatī* may well have meant originally “50” rather than “500”, in e.g. ... *tathāgatasya parinirvṛtasya paścime kāle paścime samaye paścimāyām pañcāśatyām saddharma-vipralope vartamāne* ... (*SP* ed. KN 282.9-10 prose), etc., etc. Textual examples are also taken from the other literature, e.g. *Prajñāpāramitā* texts like the *Vajracchedikā*, *Suvikrāntavikrāmi-paripṛcchā*, *Aṣṭasāhasrikā*, as well as the questions in the *Laṅkāvatārasūtra*; the number regarding the size of a bird; on the question when the Buddha taught the *SP*; on the varied length of time after the *Parinirvāṇa*, e.g. 700 years (*Mahāyāna Mahāparinirvāṇasūtra*); Mahāprajāpatī Gautamī's ordination and the duration of the true law (e.g. *Bhikṣuṇī-Vinaya* of the Mahāsāṃghika-Lokottaravādins); *antara-kalpa*- with regard to the life-span of a Buddha; 50 or 500 in two non-Buddhist texts, e.g. *Mahābhārata* (*Śāntiparvan*, ed. S. K. Belvalkar, Poona 1954, p. 1349: XII.247.8 *pañcāśatam*, not *m.c.*) & *pañcāśatī* in the *Rājataranginī* (ed. A. Troy 1840, V.71ab: *daśa-śatī pañcāśaty-°*; trsl. Troy, II p. 205: “mille cinq cents”; but trsl. Aurel Stein, Westminster 1900, p. 195: “ten hundred and fifty”!).

57. “印度学仏教学史研究資料雑録”, *HJIPBS*, VII (1992), p.299-314.

“Miscellaneous notes on the materials for the study of the history of Indian & Buddhist studies”: — The beginnings of Indological bibliographies; increasing urgency of bibliographical work in Buddhist studies; bibliographical achievements in pursuit of the history of Buddhist studies; Indo-European comparative grammar & Indian & Buddhist studies; indispensable works by E. F. K. Koerner, Holger Pedersen, Ernst Windisch, Walther Wüst, Kiyozō KAZAMA (風間喜代三), Thomas A. Sebeok, Vilhelm Ludvig Peter Thomsen, Niels Ludvig Westergaard, Valentina Stache-Rosen, Dieter Schlingloff, Jan Willem de Jong, et alib. — cf. *supra* No. 41!

58. “An Appraisal of the History of Sanskrit Studies in East Asia”, *Warder Volume* (1993), p. 194-203.

Treated are some topics as “Kūkai, his predecessors and successors”, “Fa-hsien (法顯), Hsüan-tsang (玄奘), I-ching (義淨)”, “Saichō (最澄) & the Tendai School”, “Textbooks written by Chih-kuang (智廣) & Fa-hu (法護)”, “Contributions of Takakusu (高楠順次郎) to the history of Sanskrit studies in Japan”, “Jiun (慈雲), Shüen (宗淵), Jōgon (淨嚴), Donjaku (曇寂), Jakugon (寂嚴)”, “Ind. – Chin. – Jap.”.

59. “エジプトの仏教梵語研究の学史的背景”, *Watanabe Memorial Volume*, II (1993), p. 45-83.

Some topics from the paper: The beginnings of Indology in USA — Whitney's Skt. Grammar — E. W. Hopkins — Adolf Holzmann — The oldest Middle Indic elements — Charles R. Lanman — Maurice Bloomfield — Studies in narrative literature – folk literature — W. Norman Brown — Franklin Edgerton — Murray B. Emeneau, with an appendix on the reviews of Edgerton's *BHSGrammar* etc.”.

— Cf. *infra* No. 86!

60. “中央亜細亜における仏教典籍の受容からみた鳩摩羅什の漢訳妙法蓮華經の特色”, *Kumārajīva Anniversary Volume* (1993), p. 80-97.

A keynote lecture “The characteristics of Kumārajīva's Chin. translation of the *SP* as seen from the acceptance of Buddhist scriptures in Central Asia”, read at the conference entitled “The Gigantic Achievement of Kumārajīva's Work in the History of Buddhism” held in Kyoto on 17 October 1993.

The acceptance of Buddhism, in other words, the understanding of Buddhist scripture was much wider and deeper than has been thought by now. This has been clarified as a result of archaeological research as well as various documentary materials. Kumārajīva must have acquainted himself with varied aspects of Buddhist tradition by promoting himself through his linguistic talent. Thus, the interpretative or commentarial soil has grown up in Central Asia. The most important thing of all is that he knew the tradition of the Lotus Sutra among others. — Cf. the next items 60a-b & also 64!

60a. “中央亜細亜における仏教典籍の受容からみた鳩摩羅什の漢訳妙法蓮華經の特色”, *Chūgai Nippō*, No. 25072 (22 November 1993), p. 6-8.

The above article No. 60 reprinted in the Newspaper *Chūgai Nippō*, No. 25072.

60b. “從中亜地区対仏教典籍の接受情況来看羅什漢訳「妙法蓮華經」的特色”, *Shih-chieh Tung-chiao Yen-chiu*, 1994, 2, p. 50-63.

The above article No. 60 in Chin. translation made by Yao Ch'ang-shou (姚長寿), published in the Special Issue for the Fifth Sino-Japanese Academic Conference on Buddhist Studies (第5次中日仏教学術會議專輯): *Shih-chieh Tung-chiao Yen-chiu*, 1994, No. 2.

— cf. “Abbreviations”, under *Kumārajīva Anniversary Volume*!

61. “ビュルヌーフの法華經研究の学史的周辺 — 近代印度学仏教学の最初期を飾る人々 —”, *HBK*, XX (1994), p. 37-106 (incl. 10 figs.).

Topics on Eugène Burnouf, the founder of modern Buddhist studies; private library collection catalogues of Burnouf & Langlès; Burnouf's papers & letters; Paris as the capital of Skt. studies in the neo-humanistic era; Burnouf, Father & Son and Bopp; Burnouf & Max Müller; Hamilton, Schlegel & German Indology, Oriental studies in France & Germany; Additional remarks on Göttingen; Hodgson in Nepal & Burnouf; Burnouf, Father & Son; On & around the Asiatic Society of Paris & the Collège de

France, Julien particularly on geography, phonology, narrative lit.; Burnouf & Tibeto-Mongol materials; Burnouf & Senart on MInd.; Asiatic Society & Buddh. Skt. lit.; Arrival of Skt. Mss. of the Lotus Sutra; Burnouf's French trsl. of the *SP*; Burnouf & Hodgson again; Skt. Mss. of the Lotus Sutra & the translation, publication & revised editions. — Cf. *supra* I.10: Eugène Burnouf (2000).

— A lecture “Some Historical Backgrounds of Burnouf's Research into the Lotus Sutra” delivered at the regular research meeting held at the Institute for the Comprehensive Study of the Lotus Sutra, Rishso University, Tokyo, under the direction of the Institute, Professor Ryūgen TAGA, in June 1992.

62. “Classifying Indic Loanwords in Japanese”, *Lienhard Volume* (1995), p. 381-393.

Loanwords brought to Japan via various routes: e.g. Buddhist technical terms via Chinese (e.g. *dhāraṇī* / 陀羅尼, ‘*darani*’), those used by lay people (e.g. *naraka*-, ‘hell’ / 奈落, ‘*naraku*’; stage-cellar, trapdoor); proto-Jap. words via Malayo-Polynesian (e.g. *haṃsa* / 秋沙, ‘*akisa*, euphonized *aisa* of °-*kamo*; goose’ (cf. *supra* No. 20); Indic of non-IE origin via Chin.? (e.g. *kapāla*-, ‘cup, skull’ / 瓦, OJap. **kapara*, *kawara* = roofing tile); MInd. and/or CAsian Pkt. (e.g. Skt. *upādhyāya* / 和上・和尚, *kashō*, *wajō*); NInd. via Anglo-Ind. (e.g. bungalow, ‘バンガロー’), etc. — Cf. *supra* No. 20!

62bis. “A Critical Survey of Philological Studies of the *Daśabhūmikasūtra*”, *Eimer Volume* (1996), p. 263-282.

The fruit of a seminar offered in the winter semester 1995-1996 at the University of Hamburg (*Institut für Kultur und Geschichte Indiens und Tibets*) together with Professor Lambert Schmithausen.

The lecture on the topic was delivered on 14 June 1996 at Göttingen (*Seminar für Indologie und Buddhismuskunde der Georg-August-Universität Göttingen*) under the chairmanship of Professor Heinz Bechert.

63. “安然の十地經引用にことよせて”, *Imanishi Volume* (1996), p. 343-360.

Detailed text-critical & philological examination of the citations by Annen (安然: *841 CE) from the *Gaṇḍavyūha-sūtra* (or *Daśabhūmika*-°) in comparison with the Skt. & Tib. both in prose & verse — with detailed bibliographical notes: Annen's quotation “三界唯一心” in his 斟定草木成佛私記 (ed. F SUEKI, 1995, p. 706): cf. Chin. correspondence trsl. by Dharmarakṣa (Taisho 285: X.476b9-10), Kumārajīva (T. 286: X.514c26), Budhabhadra (T. 278: IX.558c10), Śikṣānanda (T.279: X.194a14) & Śīladharma (T. 287: X.553a11); cf. Skt. *Dbh.* e.g. ed. R. KONDO (1936), p. 98.8-9; further Tib. ed. Derge, No. 44, Text 31, Kha 221a4f., *et alibi*.

64. “Why Kumārajīva Omitted the Latter Half of Chapter V in Translating the Lotus Sūtra”, *Schlingloff Volume I* (1996), p. 325-330.

A revised version of the paper “An Interpretative Attitude towards Understanding Indic Buddhist Texts in Central Asia: A preliminary report with special reference to the Central Asian recension and Kumārajīva's Chinese version”, presented to *Buddhism across Boundaries: Sources of Chinese Buddhism*, a conference organized by John McRae & Jan Nattier, and held in Los Angeles 2-7 January 1993.

Seeking Kumārajīva's ‘interpretative’ attitude towards his Chin. translation of the *SP* (406 CE), taking Chapter V: *Oṣadhi-parivarta* [藥草喻品] as a significant example. — Cf. *supra* Nos. 60, 60a & 60b!

65. “The inspirational source of the Zhi-byed-pa doctrine”, *Macdonald Volume* (1997), p. 299-307.

Detailed text-critical examination of *Rgs* XXVII.3, as holding the canonical status, which has been regarded as the source material of the thought of Źi-byed-pa School led by Pha-dam-pa from SInd. in the 12th c.-Tibet. Also examines the transmission of variant *Rgs* versions in Asia. — cf. also *supra* No. 43 & *infra* Nos. 97, 99-100a.

66. “The *Uṣṇīṣa-vijayā Dhāraṇī* Transliterated by Tz'ü-hsien”, *Bechert Volume* (1997), p. 729-742 (incl. 2 plates).

A text-critical study of the hitherto unknown *Uṣṇīṣa-vijayā Dhāraṇī* transliterated by Tz'ü-hsien (慈賢), found only among the Fang-shan Shih-ching (房山石經), XXI (Peking 1991), p. 499, photomechanically reproduced in the *Chung-hua Ta-ts'ang-ching* (中華大藏經), LXVIII (Peking 1993), p. 460: - further

reproduced in my paper on p. 741f. — On Tz'ü-hsien from Magadha (see *op.cit.*, p. 731: §0.6); cf. further *Bagchi Volume* (London-New York-Delhi 2011), p. 176. — cf. *supra* Nos. 39, 51 & *infra* Nos. 73, 95, 107-108, 113!

67. “國際佛教學高等研究所・開所式「開会の辞」”, *ARIRIAB*, I: 1997 (1998), p. 98-102.

Opening address delivered on the occasion of the Opening Ceremony of the IRIAB on 2 June 1997. — cf. *infra* IV.B.4!

68. “法華經の文献学的研究課題”, *ARIRIAB*, I: 1997 (1998), p. 29-47.

“Philological Problems in the Lotus Sutra”. — Magnetism of the *SP* - A page of the history of studies in the Skt. texts – Needs for philological & bibliographical work – What are the ‘original’ texts – Discovery of Skt. Mss and the beginnings of Buddhist philology – Willy Baruch’s collation of Skt. Mss. – Some notes on the Romanization of Skt. Mss.

69. “仏教説話文学研究覚書 (1): 「注好選」 下巻第十話『雙鴈は渴せる龜を將て去る』 雑録”, *ARIRIAB*, I: 1997 (1998), p. 69-90.

“Notes on Buddhist Narrative Literature: (1) ‘Remarks on the *Chūkōsen* (注好選), III-10: ‘A Pair of Geese Flying with a Tortoise’”. — With reference to the relevant narrative stories in various versions as far as known to us in various languages — one of the most beloved stories — transmission of the story to other cultural areas — discovery & various versions of the *Chūkōsen* — varied similar stories. — cf. *infra* No. 112!

- 69a. “仏教説話文学研究覚書 (2): 「注好選」 下巻第十話『雙鴈は渴せる龜を將て去る』 試訳”, *ARIRIAB*, I: 1997 (1998), p. 91-95.

“Notes on Buddhist Narrative Literature: (2) «Two Geese and a Tortoise»: An Annotated English Translation: ‘Two Geese Flying Away with a Tortoise’ (*Chūkōsen*, III-10)”.

- 69b. “仏教説話文学研究覚書 (3): 「注好選」 下巻第十話『雙鴈は渴せる龜を將て去る』 余滴”, *ARIRIAB*, II: 1998 (1999), p. 90-92.

“Notes on Buddhist Narrative Literature: (3) ‘Additional Remarks on ‘A Pair of Geese Flying with a Tortoise’ (*Chūkōsen*, III-10)”.

70. “*Mahāvastu-Avadāna* — 原典批判的研究に向けて —”, *ARIRIAB*, II: 1998 (1999), p. 21-38.

“Towards a New Critical Edition”: - Mainly bibliographical remarks on the critical editions, translations, Skt. Mss. — cf. *supra* I.11ab & *infra* No. 79!

71. “*A Critical Pāli Dictionary* — 学史的考察 — ”, *ARIRIAB*, II: 1998 (1999), p. 67-89.

“*CPD* — A Research into Its Background History”. — Traditional Danish interest in the Orient – Tradition of Pāli studies in Denmark – A brief survey of Pāli lexicography – Universal value with distinctive characters – Present state and future problems of the *CPD*.

Cf. Oskar von Hinüber, “The *Critical Pāli Dictionary*. History and Prospects”, *Lexicography in the Indian and Buddhist Cultural Field. Proceedings of the Conference at the University of Strasbourg 25 to 27 April 1996*, ed. Boris Oguibénine (= *ST*, IV) (1998), p. 65-73.

Also O. v. Hinüber, “Concluding Remarks”, *CPD*, III, 8 (Bristol 2011), p. XXXIII-XXXVII.

72. “パンチャタントラと今昔物語集”, A short essay on the *Pañcatantra* and the *Konjaku Monogatari*shū, published in the supplementary Monthly Bulletin No. 92 to the *New Anthology of Classical Japanese Literature*, XXXIII: *Konjaku Monogatari*shū, I (Tokyo: Iwanami Shoten, July 1999), p. 1-3.

新・日本古典文学大系, 第三十三巻: 今昔物語集, 一 (今野達編), 付録月報, 第 92 号 (東京・岩波書店, 平成十一年七月).

— Cf. *supra* Nos. 69, 69ab & *infra* No. 112!

73. “An *Uṣṇīṣa-Vijayā Dhāraṇī* Text from Nepal”, *ARIRIAB*, III: 1999 (2000), p. 165-175.

A text found in the *Kāraṇḍavyūha* and other texts: *Sanskrit Manuscripts from Nepal*, reproduced by Lokesh Chandra from the Collection of Prof. Raghuvira (= *ŚPS*, CCLXVIII) (1981), Ms fol. 11a-13a = Facs. fol. 332-336 (numbered by Lokesh Chandra):

A text-critical study in comparison with the versions at Chü-yung-kuan (居庸關) & Yeon-bog-sa (演福寺), and of Tz'u-hsien (慈賢). — *Dedicated to Āryavyūha* (聖嚴法師): शुभमस्तुर्विधाय ।

Cf. *supra* Nos. 39, 51, 66 & *infra* Nos. 95, 107-108. 113!

74. “*Mahāvastu* and *Mahāvastu-Avadāna*”, *Mette Volume* (2000), p. 533-540.

Philological examination of the usage of the *Mahāvastu* and *Mahāvastu-Avadāna*. — cf. *supra* No. I.11ab!

75. “Toward a New Edition of the *Fan-yü Tsa-ming* of Li-yen”, *Nagao Volume* (2000), p. 397-411.

Philological questions regarding the *Fan-yü Tsa-ming* (梵語雜名) of Li-yen (利言) in the T'ang period: Taisho No. 2135: Vol. LIV, p. 1223a21-1241b4. — A revised version of the paper read before the XXXIV CISHAAN, held in Hong Kong in August 1993, and dedicated to Gadjin M. Nagao (長尾雅人: 1907-2005) on the occasion of his 88th Birthday.

76. “マハーヴァストウ・アヴァダーナ序偈再訪覚書”, *Taga Volume* (2000), p. (940)35-(932)43.

A paper for revisiting the *Nidāna-vastu-gāthā* of the *MvAv*: cf. *supra* No. 1 for further details.

77. “*Prajñā-pāramitā-ratna-guṇa-saṃcaya-gāthā-Vyākhyā* of Haribhadra — Preliminary Remarks —”, *ARIRIAB*, IV: 2000 (2001), p. p. 27-42.

Article with reference to Chiang Chung-hsin (蔣忠新), “A Sanskrit Fragment of the *Prajñā-pāramitā-ratna-guṇa-saṃcaya-gāthā-vyākhyā* of Haribhadra: A Romanized Text”, *ARIRIAB*, III: 1999 (2000), p. 115-123 (with a folded plate preceding the article)]. — Discussing the title of the text, In appraisal of Haribhadra, Textual questions, Textcritical hints from Haribhadra, Haribhadra's citations in comparison with Recensions A & B. — cf. further *supra* No. I.4 (Cambridge 1976), p. 1-li: ‘Introduction, §VIII: Commentaries’,!

78. “Random Remarks on and around the Mannerheim Fragment of the *Saddharmapuṇḍarīkasūtra*”, *ARIRIAB*, IV: 2000 (2001), p. 53-69.

Random notes with reference to Klaus Wille, “The Sanskrit *Saddharmapuṇḍarīkasūtra* fragment in the Mannerheim collection (Helsinki)”, *ibid.*, p. 43-52, followed by a plate: facsimile of the fragment. — Textcritical remarks — Aftermath notes on Mannerheim's travels 1906-1908. — Cf. *supra* Ia.2: Yuyama, *Bibl.SP* 1970, p. 29.

79. 神子上恵生・湯山明・松田和信・他共著, “サンスクリット仏教写本の文献学的研究 — 日本私立学校振興・共済事業団学術研究振興資金対象事業”, *Bulletin of Institute of Buddhist Cultural Studies, Ryukoku University*, Vol. XL (2001), p. (1)-(9).

A report on the Project: ‘Philological Studies of Skt. Mss.’, written by Eshō MIKOGAMI, Akira YUYAMA & Kazunobu MATSUDA:- a research project undertaken with the financial aid of the Promotion and Mutual Aid Corporation for Private Schools of Japan. — cf. *supra* Ia.11b.

80. “ビュルヌーフ訳法華經藥草喻品の北米流伝 — 仏教文献学最初期の一面を探る —”, *Ishigami Volume* (2001), p. 349-363 [*Horizontally typeset pages from the back*].

“Introduction of Eugène Burnouf's trsl. of ‘The Herb’, Chapter V of the *SP*, onto the North American Continent — In search of the earliest stage of Buddhist philology — ”:- Buddhism spread eastward & westward; Burnouf's trsl. work of the *SP*, and its publication; Edward Elbridge Salisbury (1814-1901) at Yale & Burnouf (1801-1852) in Paris; Introduction of Burnouf's trsl. of the *SP* to NAmerica by Henry Thomas Thoreau (1817-1862). — Cf. *supra* No. Ia.10, No. II.61, & *infra* No. II.98!

81. “Some Philological Remarks on and around Kuladatta’s *Kriyāsaṃgraha(-pañjikā)*”, *ARIRIAB*, V: 2001 (2002), p. 27-41.

Indic original in old Mss., Tibetan versions, *Kriyāsaṃgraha* as a material on *caitya-/stūpa*-cult, Some more dated palm-leaf Mss. — Conclusion — Further additional remarks: *ARIRIAB*, VI: 2002 (2003), p. 341f.

Cf. now among others Ryugen TANEMURA, *Kuladatta’s Kriyāsaṃgrahapañjikā. A critical edition and annotated translation of selected sections* (= *GOS*, XIX) (2004), X, 373 p. — ISBN 90-6980-145-0.

But further reference may have to be made to an enlightening article by Tadeusz Skorupski, “An Analysis of the *Kriyāsaṃgraha*”, *Yuyama Volume* (1998), p. 181-196!

82. “Prabodh Chandra Bagchi (1898-1956): A Model in the Beginnings of Indo-Sinic Buddhist Philology”, *ARIRIAB*, V: 2001 (2002), p. 135-146.

Topics on Bagchi in his motherland, Bagchi’s scope beyond the subcontinent, Bagchi & China, Bagchi & French scholarship, Sino-Indian scholarly friendship. — A brief note on Bagchi was written at the request of the Bagchi Commemoration Volume editor but no reaction had been received from him or publishers (cf. *infra* No. 110 note). — For my additional remarks see *ARIRIAB*, VI: 2002 (2003), p. 342.

N.B. This article has been reprinted in the *Bagchi Volume* (2011), p. 231-243.

83. “Some Remarks on the Canonical Texts Quoted by Madhyamaka Masters”, *IJBS*, III (2002), p. 197-205.

Attention is drawn with copious notes to the texts cited by the Madhyamaka masters in brief: e.g. *Pitāputra-samāgama-sūtra* quoted by Kamalaśīla in his *Bhāvanākrama I*, Śāntideva in his *Śikṣāsamuccaya* and Prajñākaramati in his *Bodhicaryāvatāra-pañjikā* (cf. *MvAv*, ed. Senart, III.90.11-125.4); *Suvarṇa-prabhāśottama-sūtra*, ed. Nobel, p. 25.1-27.5, may be referred to Śāntideva’s *Śikṣāsamuccaya*, ed. Bendall, p. 160 n. 5; *Bhikṣu-prakīrṇaka* of the Mahāsāṃghika-Lokottaravādins, cited by Śāntideva in his *Śikṣāsamuccaya*, ed. Bendall, p. 154.17-155.2 (cf. *infra* No. 85); *Rgs* cited by Śāntideva in his *Prasannapadā*, ed. de La Vallée Poussin, p. 166.11-167.2, p. 167.4, p. 353.8-354.2, and p. 524.1-4. — cf. *supra* Nos. 10-11, 28 & *infra* No. 97!

84. “Restoration - Translation - Emendation: Along the Way to Revisit the *Vimalakīrti-nirdeśa* Cited by Kamalaśīla in his *Bhāvanākrama III*”, *Mori Volume* (2002), 215-224.

One must distinguish restoration from translation and emendation, for example the *Vimalakīrti-nirdeśa* cited by Kamalaśīla in his *Bhāvanākrama III*, ed. Tucci, p. 13.7-9; Skt. words reconstructed in parentheses within translations. — cf. also *supra* No. 10 & *infra* 89!

85. “The *Bhikṣu-Prakīrṇaka* of the Mahāsāṃghika-Lokottaravādins Quoted by Śāntideva in his *Śikṣāsamuccaya*”, *ARIRIAB*, VI: 2002 (2003), p. 3-17.

*Dedicated to Josef Kolmaš (*06 August 1933), President, Oriental Institute, Czech Academy of Sciences, Prague, in celebration of his seventieth birthday.*

The *Bhikṣu-Prakīrṇaka* text cited in the *Śikṣāsamuccaya*, ed. Cecil Bendall (St. Petersburg 1897-1902), p. 154.17-155.3; trsl. by C. Bendall & W. H. D. Rouse (London 1922), p. 153f. — cf. among others the trsl. Tib.: ed. Peking, No. 5336, *KI*, fols. 102b8-103a5; Chin., *Mahāsāṃghika-Vinaya*: Taisho No. 1425, p. 455b9-13; etc., etc. — cf. *supra* No. 83!

86. “Groundwork Layers for Buddhist Sanskrit Philology”, *ARIRIAB*, VI: 2002 (2003), p. 321-339.

To Wilhelm Halbfax (1940-2000), who, with his feet set firmly on the American soil, making Philadelphia as his working base, has rendered great services to the cause of learning and opened a new era in academic circles all over the world, this humble prologue to the nectar-bearing BEEs is dedicated.

To this article are appended the “Bio-Bibliographical Source Materials” to particular personalities, i.e. Leonard Bloomfield (1887-1949), Maurice Bloomfield (1855-1928), William Norman Brown (1892-1975), Eugene Watson Burlingame (1876-1932), Hermann Colitz (1855-1935), Franklin Edgerton (1885-1963), Murray Barnson Emeneau (1904-2005), Edward Washburn Hopkins

(1857-1932), Charles Rockwell Lanman (1850-1941), Edward Elbridge Salisbury (1814-1901), Edward Sapir (1884-1939), Henry David Thoreau (1817-1862), Henry Clarke Warren (1854-1899), William Dwight Whitney (1827-1894). — cf. *supra* No. 59!

87. “Miscellanea Philologica Buddhica (I)”, *ARIRIAB*, VI: 2002 (2003), p. 343-352.

The following topics written in Jap.: — Topics on the difficult international projects (e.g. *ABIA* = *Annual Bibliography of Indian Archaeology*; *Bibl.bouddh.* = *Bibliographie bouddhique*), Projects under the sponsorship of the European academies (e.g. *SÜBS* = *Systematische Übersicht über die buddhistische Sanskrit-Literatur*), Projects under the umbrella of the Union Académique (e.g. *CPD* = *A Critical Pali Dictionary*, *SWTF* = *Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfan-Funden*, *CIS* = *Corpus Iuris Sanscriticum*); “Werner Jacobsens Samling (Royal Danish Library, Copenhagen)”. — cf. *infra* No. 111 for the Royal Danish Library collections!

88. “The Golden Light in Central Asia”, *ARIRIAB*, VII: 2003 (2004), p. 3-32.

To the Memory of Ronald Eric Emmerick — Dedicated in memoriam to the late Ronald E. Emmerick (09.III.1937-31.VIII.2001).

I. Turfan fragment of the *Suvarṇa(pra)bhāsottama-sūtra* (abbr. *Suv*); II. Śāntideva's citation of the *Suv*. III. Further on some other versions in Inner Asia; IV. Tibetan versions of the *Suv*.; V. Once again on the Turfan fragment of the *Suv*.; VI. Śāntideva's yet another citation from the *Suv*.; VII. Indic fragments of the *Suv*. from Central Asia (Mannerheim fragments, Hoernle Mss, St. Petersburg fragments, Otani fragments; VIII. Aftermath remarks. – Appendix: Table of Contents.

89. “Miscellanea Philologica Buddhica (II)”, *ARIRIAB*, VII: 2003 (2004), p. 255-280.

The following topics written in Jap.: — §1. Buddhica Iranica, p. 255-259; §2. Buddhica Uigurica, p. 259-260; §3. Buddhist literature recovered from Tunhuang, p. 260-267; §4. *Vimalakīrtinirdeśa* — Discovery of an Indic Manuscript, p. 267-269 (cf. also *supra* Nos. 10 & 84!); §5. Regarding Firdowsi's *Shahname*, p. 269-271; §6. On Staatsbibliothek zu Berlin etc., p. 272-276; §7. Academic exchange between Russia & France, p. 276f; §8. On Yang I (楊憶: 974-1020 CE), p. 277f. (cf. also Ia.4: Yuyama, Rgs., p. xlii: N.B. 9!); §9. *Addenda bibliographica* to Chi Hsien-lin (季羨林), p. 278f; §10. Other miscellanea, p. 279f.

90. “楞伽島備忘襍記”, *Prince Mikasa Volume* (2004), p. 743-760.

“Miscellaneous Notes on the Island of Laṅkā”:— *Ταπροβάνη* (< Skt. *tāmra-parṇī*, °-*varṇa*-, °-*vana*-?) in the classical world of Europe – *Periplus Maris Erythraei* - Dutch ‘Adamsberg’ in early modern Japan (e.g. ‘Gṛdhrakūṭa in Ceylon’ by Shiba Kōkan 司馬江漢: 1747-1818)! – variously meant *tāmra*-. A group of 500 merchants shipwrecked in the ocean, etc. — cf. *infra* Nos. 93 & 105!

91. “Some Remarks on Two Texts Related to the Vinaya of the Mahāsāṃghika-Lokottaravādins”, *IT*, XXVIII: 2002 (2004), p. 281-299.

In Celebration of Albrecht Wezler's 65th Birthday on 2 March 2003: - St. Petersburg fragment of the *Prātimokṣa-sūtra* – Bhadravyūha's *Stūpa-lakṣaṇa-kārikā-vivecana* & *Prakīrṇaka-caitya-lakṣaṇa* – *Stūpa-/Caitya*-cult in Icons – Mahāsāṃghikas & °-Lokottaravādins.

92. “マハーヴァストウ・アヴァダーナに表題のみ見せる長爪経の周辺”, *Mikogami Volume* (2004), p. 15-26.

“On and Around the *Āṇḍhanakha-sūtra*: A Text Giving its Title alone in the *MvAv*”: - *dirghanakhasya parivṛājakasya sūtram kartavyam*, ed. Senart, III.67.7, cf. “Here is to be supplied the Sūtra ...”, trsl. Jones, III p. 70; “Et ici, il faut insérer le sūtra de D°”, Migot, *BEFEO*, XLVI, 2 (1954), p. 451! — Questions remain - *Truly? Why?*

93. “楞伽島備忘襍記の雜學的拾遺”, *ARIRIAB*, VIII: 2004 (2005), p. 3-20.

“Further Notes on the Island of Laṅkā”: - World map by Aūdoo Denzen (亞歐堂田善: 1748-1822) in comparison to Kōkan SHIBA (cf. *supra* No. 90!) – Maps & illustrations in Europe, e.g. Athanasius Kircher (1602-1680) – Studies of Amane NISHI (西周: 1829-1897) in Holland – Philipp Franz von Siebold (1796-1866) – Colours again / Copper-coloured brown, cf. Skt. *tāmra*-, “copper”, etc. – Island of

Suqutrā on the Arabian Sea in the Yemen territory – Ch'üan-chou (泉州) & Trades in the South Seas – Oceanic trades / 500 merchants shipwrecked around the island of Rākṣasas – **Fa-hin-gala*, a grotto dwelt by Fa-hsien (法顯) etc. – The *Laṅkāvatāra-sūtra* – Robert Knox in the Island of Laṅkā (1659-1679); cf. *supra* No. 90 & *infra* No. 105!

94. “Miscellanea Philologica Buddhica (III)”, *ARIRIAB*, VIII: 2004 (2005), p. 377-394.

The following topics written in Jap.: — §1. Celebrating the publication of the *CIS* = *Corpus Iuris Sanscriticum*, p. 377-379; §2. Khotanese Summaries of the *Vkn* & *SP*, p. 379-381; §3. 雁が飛べば石龜も地團駄 / *Kariga tobeba Ishigamemo Jidanda*, ‘Seeing a goose flying over the sky, a pond tortoise stamps her feet bitterly in frustration!’ (a proverb originated from the narrative story of ‘The Tortoise and the Two Geese’) — Thinking over the History of Skt. Studies in Japan, after citing the proverb in my frustration, p. 381-391; §4. On the pretext of a Chin. study of Tib. narrative literature, p. 391f; §5. Historical materials of the University of Peking, p. 392f; §6. Miscellanea (Short notices on five new publications), p. 393f.

95. “不空音譯敦煌出土佛頂尊勝陀羅尼”, *ARIRIAB*, IX: 2005 (2006), p. 231-276.

“Amoghavajra’s *Uṣṇīṣa-Vijayā Dhāraṇī* from Tunhuang”. — *Michael Hahn zum 65. Geburtstag am 7. Mai 2006*: Introductory – Amoghavajra’s *UvDh* from Tunhuang – The *UvDh* annotated by Amoghavajra – Appendices on various *UvDh* texts. — Includes “Index to Amoghavajra’s *UvDh* Texts.” — cf. *supra* Nos. 39, 51, 73 & *infra* Nos. 107-108. 113!

Filling in the blank space with columnistic short notice on p. 269 (遊余白): Reflections on Siddham script in Japan with reference to some recent publications.

96. “Miscellanea Philologica Buddhica (IV)”, *ARIRIAB*, IX: 2005 (2006), p. 277-296.

§1. Amoghavajra’s comm. on the *UvDh* — In search of the materials in dreamland on Skt. research in early modern Japan: 1) Amoghavajra’s text & comm. on it (佛頂尊勝陀羅尼・佛頂尊勝陀羅尼注義), Amoghavajra’s comm. in Ms preserved once in the Temple Shinnyoin (眞如院) at Ueno; Ryōun-ji Temple (靈雲寺) & Konjōin (根生院) at Yushima; a comm. ed. by Ryūkan (龍肝); — §2. Under the pretext of Hodgson in Nepal — *The earliest stage of modern Buddhist studies and the future* (— incl. such topics as Skt. Mss of good quality – Bibliographies on Nepal). — §3. Sde-dge Par-khañ (德格印經院).

97. “On and Around a Hitherto Unknown Indic Version of the *Prajñā-pāramitā-ratna-guṇa-samcaya-gāthā* in a Blockprint from Turfan”, *ARIRIAB*, X: 2006 (2007), p. 3-38.

To Ellis Gene Smith in Celebration of his 70th Birthday:— See ‘Prefatory’, p. 3-5.

— Cf. an obituary notice of Gene (Ogden, Utah, USA 10 August 1936 – New York City 16 December 2010) e.g. in the *Asian News Letter*, LVI, 1 (*Annual Conference Issue 2011*) (Ann Arbor: Association of Asian Studies), p. 35a-36a.

This paper is a revised and enlarged version of the one written several years ago for the commemoration volume to Gene. I decided to rewrite it to express my deep gratitude and friendship to him, as I received no reaction to my queries into the felicitation volume either from the editors or publishers (either in Barcelona or Dharamsala). — cf. *infra* No. 99.

From the contents:— Prefatory (dedicatory words) – Introductory – Chin. Blockprint texts from Peking – Printing houses in Mongolia – Hsü Ti-shan (許地山) collection at ANU, Canberra – Peking blockprint bilingual *Rgs* texts – Some misgivings to be cleared in the future – Scientific analysis of Ms materials by way of conservation – Origins of Chin. paper, ‘Paper Road’ – Place of discovery & origin of the Turfan fragments – ‘Phags-pa script & Lañ-tsha script – A hitherto unknown blockprint text: a third Indic version? – *Rgs* XIV 4-8 — Transliterated text - Reconstructed text – Special features of the blockprint text – Haribhadra’s commentary – Tib. versions – Mong. Versions – Chin. version – *Appendices*: Hitherto unknown *Rgs* versions: A hitherto unknown blockprint Tibeto-Sinic text – A hitherto unknown Indic text from Tibet; *Afterword* – *Rgs* quoted by Candrakīrti in his *Prasannapadā* – *Rgs*, its canonical status.— Cf. also *supra* Nos. 43, 65 & *infra* Nos. 99-100a!

98. “Miscellanea Philologica Buddhica (V)”, *ARIRIAB*, X: 2006 (2007), p. 471-528.

§1. Thoreau or Peabody, or else – *Who has first introduced Burnouf's Lotus Sutra to America?* – §2. “*Bibliotheca Buddhica*” published by the Russian Academy — Under the pretext of its revival & reprints after the World War II. — §3. Looking around Indian & Buddhist studies in Munich in celebration of the inauguration of the “*Wörterbuch der tibetischen Schriftsprache*” of the Bavarian Academy. — §4. Remembering the publishers & secondhand bookstores upon the pretext of the German biographical lexicon. — §5. On & around the long-established publishers & booksellers in Leiden with freewheeling pen.

Filling in the blank space with columnistic short notices - “Short Notices Using the Space” (遊余白): (1) ॥ राष्ट्रीय पाण्डुलिपि मिशन ॥ [= National Mission for Manuscripts (India)], p. 472. – (2) James Prinsep, p. 491. (3) Alexander Cunningham, & (4) The *UvDh* on the Bell cast in the Yüing-lê (永樂) era, p. 514. – (5) Rajendra Lal Mitra, p. 520. – (6) Inscription on Amitābha on the pedestal of a statue at the Mathurā Museum, p. 527. – (7) NGMCP: Nepal-German Manuscript Cataloguing Project at Hamburg, p. 528.

99. “A Hitherto Unknown Indic Version of the *Prajñā-pāramitā-ratna-guṇa-samcaya-gāthā*”, *Smith Volume* (2007), p. 304-313.

This article written for this commemoration volume has appeared without my notice after very long silence. I have thus made a revised and enlarged version (= No. 97). — cf. *supra* Nos. 42, 65, 97 & the next item 100/100a!

100. “吐魯番博物館藏梵文宝德藏般若木版本断片 論攷追補”, *ARIRIAB*, XI: 2007 (2008), p. 335-341.

Dieter Schlingloff zum 80. Geburtstag am 24. April 2008:- “Supplementary Remarks on the Blockprint Text of the *Prajñā-pāramitā-ratna-guṇa-samcaya-gāthā* from Turfan”.

I had decided to present this humble piece of work to Dieter, who had contributed a great deal to the world of knowledge in particular in the most difficult time after the World War II: see my laudatory remarks on Schlingloff's achievements.

To my great pleasure, I could decipher the unclear portions of the original blockprint thanks to the very clear facsimile of the fragment in a book edited by Li Hsiao, Hou Shih-hsin & Chang Yung-ping: 李蕭主編/侯世新・張永兵副主編, 吐魯番文物精粹/*Selected Treasures of Turfan Relics* (上海・上海辭書出版社, 2006), p. 189. The unclear portions are the serial numbers of verses of the *Rgs* in the letter numerals. — Cf. *supra* Nos. 43, 65, 97, 99!

100a. 再録・中国関係論説資料第五十号・第一分冊 (平成二十年分) (哲学・宗教・文化), 下巻 (東京・論説資料保存会, 2010), p. 157-160.

— No. 100 reprinted in this collection of articles on philosophy, religion and culture of China.

101. “Further Remarks on the Blockprint Text of the *Prajñā-pāramitā-ratna-guṇa-samcaya-gāthā* from Turfan”, *Schlingloff Volume II* (2010), p. 259-268.

A revised English version of the item No. 100 above. — With a laudatory preface on Dieter.

102. “Miscellanea Philologica Buddhica: Anecdotal Gleanings (I): 井伏鱒二と四天王寺貝葉などをめぐって — 本邦に遺る梵語佛典資料研究拾遺 —”, *ARIRIAB*, XIII: 2009 (2010), p. 259-268.

Masuji IBUSE (1898-1993), writer, recipient of the Order of Cultural Merit (文化勲章/1966), and Ind. Buddh. Materials found in Japan – with special reference to the Shitennō-ji palm-leaf fragment of the *Lokaprajñāpti*. — Ibuse's interest in Ind. matters – Ibuse's images on the hells; — Appendix (1) My writings on the Buddh. Skt. materials kept in EAsia. (2) My writings on the Ind. materials preserved in EAsia.

103. “Miscellanea Philologica Buddhica: Anecdotal Gleanings (II): 旧大橋図書館・私立公共図書館の展開管窺 — 仏教文献学徒の視点から —”, *ARIRIAB*, XIII: 2009 (2010), p. 269-277.

“The development of the former Ōhashi Public Library as seen from the viewpoint of a Buddh. Philologist”. — The succinct background history of the Ōhashi Library, originally a ‘private’ public

library, an extremely rare case in Japan, now affiliated to the Sanko Research Institute for the Studies of Buddhism in the midst of the metropolitan Tokyo. — The Akira YUYAMA private library collection has been donated to it for the use of young students in Buddh. Philology from abroad & at home.

104. “Miscellanea Philologica Buddhica: Marginal Anecdotalage (I)”, *ARIRIAB*, XIII: 2009 (2010), p. 279-294.

§1. Murray Barnson Emeneau (1904-2005) at Berkeley — what we learn from him – Hereditary academic tradition at Yale: Maurice Bloomfield (1855-1928) > Franklin Edgerton (1885-1963) > Emeneau — Emeneau’s idea of ‘linguistic area’ > ‘Beyond linguistic area!’ — §2. In celebration of the publication of the second series of the Mss of the *SP* / Lotus Sutra. — *Appendix*: List of A. Yuyama’s writings on the *SP*. — §3. Miscellanea as supplementing the historical materials on the University of Peking — In memory of the late Professor Chi Hsien-lin (季羨林).

105. “Miscellanea Philologica Buddhica: Anecdotal Gleanings (III): ロバート・ノックスのスリランカ — 楞伽島備忘襟記の雑學的餘滴 — ”, *ARIRIAB*, XIV: 2010 (2011), p. 249-258.

“Robert Knox (Father: ?-1666 / Son: 1641-1730): Miscellaneous supplementary notes on the Island of Lankā”, with an anecdotal story on the shipwreck on the Ind. Ocean; - Island of Squṭrā on the Arabian Sea in the Yemen territory – *λίβανος*, ‘frankincense’ – Some recent works on Sri Lanka. — cf. *supra* Nos. 90 & 93!

106. “Miscellanea Philologica Buddhica: Marginal Anecdotalage (II): マハーヴァストウ・アヴァダーナ二題／Two Topics on the *Mahāvastu-Avadana*”, *ARIRIAB*, XIV: 2010 (2011), p. 259-266.

§4. マハーヴァストウ・アヴァダーナ全巻和訳刊行を慶んで (In celebration of the publication of a complete Jap. trsl. of the *MvAv* by Satoshi HIRAOKA [平岡聡]), p. 259-262; — §5. ジョーンズの英訳に纏わる逸話 — その書簡類から — (An episode related to the Eng. trsl. of the *MvAv* by John James Jones: 1892-1957 — From his posthumous correspondence in particular with Caroline Augusta Foley Rhys Davids: 1857-1942, p. 262-266).

107. “An Enlarged Version of the *Uṣṇīṣa-vijayā Dhāraṇī*: The Text Transmitted in the Yüan Period”, *ARIRIAB*, XV: 2011 (2012) p. 195.

— *To Lambert Schmithausen in Celebration of his Sixth Birthday in the Duodecimal Cycle* —

“Eine erweiterte Version der *Uṣṇīṣa-vijayā Dhāraṇī*: Der in der Yüan-Zeit überlieferte Text”: The text critically edited in Devanāgarī script on the basis of the version recovered recently among the Hsi-hsia (西夏) in comparison with those found on the wall of the Chü-yung-kuan (居庸關) and the bell found in the Temple Yeon-bog-sa (演福寺) in Gaeseong (開城) in Korea, and some others extant in China at present (永樂大鐘) and from among the Turfan findings in Berlin. — Cf. *supra* Nos. 39, 51, 73, 95 & next No. 108!

107a. 附記: 漢堡大學名譽教授施密特豪森博士漆秩貳華誕記念”, *ARIRIAB*, XV: 2011 (2012) p. 196-200.

To the above article 107 is appended in Jap.: “A personal laudatory remark on Lambert Schmithausen on the occasion of his 72nd birthday”.

108. “元代流布佛頂尊勝陀羅尼考 — 新出西夏流傳本に關連して — / Remarks on the *Uṣṇīṣa-Vijayā Dhāraṇī* Transmitted in the Yüan Period — With Reference to the Newly Recovered Hsi-hsia Version — ”, *ARIRIAB*, XV: 2011 (2012), p. 201-208.

§1. The *UvDh* transmitted among the Tanguts (Hsi-hsia 西夏). — §2. The *UvDh* inscribed on the Chü-yung-kuan (居庸關) & Yeon-bog-sa (演福寺). — §3. A block-print text found in Kao-ch’ang (高昌) in the Turfan area. — §4. The *UvDh* brought to Korea by Śūnyadiśya (指空, or Dhyānabhadra/禪賢: 1236-1363) from Central India. — §5. The *UvDh* cast on the Great Yung-lê Bell (永樂大鐘). — §6. The *UvDh* found in the texts preserved in Chin. (Taisho Nos. 1319-1320). — cf. *supra* Nos. 39, 51, 66, 73, 95 & the prec. No. 107!

109. “Miscellanea Philologica Buddhica: Anecdotal Gleanings (III): ハンブルクのインド学仏教学半世紀雑録／On and Around the First Half Century of Indian and Buddhist Studies in Hamburg”, *ARIRIAB*, XV: 2011 (2012), p. 209-234.

Describing the history of Hamburger Indology & Buddhology: e.g. §4. The beginnings of the University of Hamburg: — Sten Know (1867-1948), Walther Schubring (1881-1969), Ludwig Alsdorf (1904-1978), Biographies of the Buddha by German scholars, Studies on the Skt. texts brought from Turfan by the Prussian expeditions; prosodical studies of Alsdorf; Academic mantles of Hamburg — Frank-Richard Hamm (1920-1973), Jozef Deleu (1925-1994), Franz Bernhard (1931-1971), Ronald Eric Emmerick (1937-2001), Albrcht Wezler (*1938), NGMPP = Nepal-German Manuscript Preservation Project & NGMCP = Nepal-German Manuscript Cataloguing Project; NRC = Nepal Research Centre, Kathmandu; Lambert Schmithausen (*1939); etc.

Filling in the blank space with columnistic short notice on p. 234: Auf Grünwedels Spuren: Restaurierung und Forschung zu zentralasiatischen Wandmalerei (遊余白: XV-1: ドイツ・トゥルファン探検隊とグリューンヴェーデル).

110. “Miscellanea Philologica Buddhica: Marginal Anecdote (III): 無量寿経・阿弥陀経の梵本校訂版刊行を慶ぶ／*Gratefully Introducing a Critical Edition of the Sukhāvativyūhasūtras* (by Kōtatsu FUJITA／藤田宏達)”, *ARIRIAB*, XV: 2011 (2012), p. 235-236.

Cf. also Fujita's exhaustive work on his critical edition (in Jap.): *HJIPBS*, XXV (2010), p. 1-20.

Filling in the blank space with columnistic short notice on p. 236 (遊余白: XV-2: 関心を惹かれた最近の論著から): A fine work on the Sāṃmitīyas by Takayoshi NAMIKAWA (並川孝儀:*1947) (Tokyo 2011); *India and China* (— collected essays by Prabodh Chandra Bagchi, ed. Bangwei Wang & Tansen Sen (London-New York-Delhi 2011); Pāda & reverse pāda indexes to the *SP*, ed. Y. NISHI, S. KASAMATSU & Y. OUSAKA (Tokyo 2011) — one of those indispensable works in the serial publications of the *PhA*.

111. “Miscellanea Philologica Buddhica: Marginal Anecdote (IV): デンマーク王立図書館蔵梵語写本類目録刊行を慶んで／*Congratulating Upon the Publication of A Catalogue of Sanskrit Manuscripts in Copenhagen* (by Hartmut Buescher)”, *ARIRIAB*, XV: 2011 (2012), p. 237-240.

Introducing the splendid publication of the subtle catalogue of Skt. Mss preserved in the Royal Library of Copenhagen, ed. Hartmut Buescher (Copenhagen 2011).

Filling in the blank space with columnistic short notice on p. 240 (遊余白: XV-3: 関心を惹かれた最近の論著から(2): チベットに伝承保存されてきた貴重な稀覯梵語佛典類): Introducing some fine work on the rare Buddh. Skt. Mss preserved in China: *Sanskrit Manuscripts in China*, ed. Ernst Steinkellner et al. (Peking 2009); E. Steinkellner, *A Tale of Leaves* (Amsterdam 2004); Two splendid studies of the *Mūlamadhyamakākārikā* by Ye Shao-yong (叶少勇) (Shanghai 2011).

112. “Miscellanea Philologica Buddhica: Marginal Anecdote (V): पञ्चतन्त्रम्／*كُتَيْلَةُ وَ دِمْنَةُ*パンチャタントラのセム系文化圏への伝播／*Congratulating Upon the Publication of A Comparative Study of the Indic and Semitic Narrative Literature* by Yuka IWASE (岩瀬由佳)”, *ARIRIAB*, XV: 2011 (2012), p. 241-248.

A kind of a brief review article in praise of her fine dissertation on the comparative study of the narrative literature between the Semitic and Indic traditions – with special reference to the *Pañcatantra*.

Filling in the blank space with columnistic short notice on p. 248 (遊余白: XV-4: 関心を惹かれた最近の論著から(3): 仏教文献学徒必携の書の公刊を慶ぶ): Introducing Jin-il CHUNG (鄭鎮一) & Takamichi FUKITA (吹田隆道), *A Survey of the Skt. fragments corresponding to the Chin. Madhyamakāgama* (Tokyo 2011).

113. “西夏流伝佛頂尊勝陀羅尼 — 黒水城・北京・開城間の伝播考”, 奥田聖應先生頌寿記念・インド学仏教学論集 (“*The Uṣṇīṣa-vijayā Dhāraṇī* Recovered Newly among the

Tanguts — Remarks on the Transmission from Khara-Khoto to Peking and Kaesŏng —”), *Okuda Seio Volume (in the press — 2013?)*, p. 800-808.

— cf. *supra* Nos. 39, 51, 66, 73, 95 & 107!

III. Reviews – Introducing New Publications – Short Notices:

1. “A *Critical Pali Dictionary*, begun by V. Trenckner, Vol. II, Fasc. 3 (Copenhagen 1965)”, *IIJ*, XII, 1 (1969), p. 51f.
2. “Franz F Schwarz, *Die Nala-Legende I und II* (Wien 1966)”, *IIJ*, XII, 2 (1970), p. 140-143.
3. “*Sanskrithandschriften aus den Turfanfunden*, hrsg. Ernst Waldschmidt, Teil I (Wiesbaden 1965)”, *IIJ*, XII, 4 (1970), p. 266-269.
4. “Giuseppe Tucci, *Minor Buddhist Texts*, III: *Third Bhāvanākrama* (Roma 1971)”, *IIJ*, XVII, 3-4 (1975), p. 265-270.
5. “*Saddharma-Puṇḍarīka-Sūtra: Kashgar Manuscript*, ed. Lokesh Chandra, with a Foreword by Heinz Bechert. 2nd impr. (Tokyo: The Reiyukai, 1977 / first published in New Delhi 1976)”, *SGZN*, XV (1978), p. 101b-104a.

— Published in the name of the Research Department of the Suzuki Research Foundation.

6. “特別寄稿・久保継成会長の学問的業績 — 文学博士の称号を祝して”, *Myōhō*, XXI (Spring 1985), p. 152-155.

“A special contribution regarding the academic achievements of President Tsugunari KUBO in celebration of his Doctorate in Letters – with reference to his dissertation *The Basis of the Bodhisattva Thought in the Lotus Sutra* (Tokyo: Shunjū-sha, 1987) [法華經菩薩思想の基礎].

7. “近刊書数行紹介 (1)/Introducing New Publications in Several Lines (1)”, *ARIRIAB*, IV: 2000 (2001), p. 70.

1) Michael Hahn, *Invitation to Enlightenment* (Berkeley 1999); — 2) Siegfried Lienhard, *Diamantmeister und Hausväter* (Wien 1999); — 3) *Buddhist Manuscripts*, I (= *Schøyen Collection*, I), ed. Jens Braarvig (Oslo 2000); — 4) *Prātimokṣasūtra der Sarvāstivādins*, hrsg. Georg von Simson (Göttingen 2000).

8. “近刊書数行紹介 (2)/Introducing New Publications in Several Lines (2)”, *ARIRIAB*, V: 2001 (2002), p. 153-156.

1) Margaret Cone, *A Dictionary of Pāli*, I: *a-kh* (Oxford 2001); — 2) Yuka IWASE, *Development of Selected Stories from the Pañcatantra / Kalilah wa Dimnah* (Osaka 1999); — 3) 丁敏, 佛教譬喻文學研究 (Ting Min, *Studies in Buddhist narrative literature*) (Taipei 1996); — 4) 梁麗玲, 《賢愚經》及其相關問題研究 (Liang Li-ling, *Studies on the ‘Sūtra of the Wise and the Fool’ & and its relevant materials in art & literature*) (Taipei 2001); — 5) 梁麗玲, 《雜寶藏經》— 及其故事研究 (Liang Li-ling, *Studies on the text /Taisho 203 / & the relevant stories in art and literature*) (Taipei 1998); — 6) *Images de Dunhuang*, éd. Jean-Pierre Drège (Paris 1999); — 7) *Archaeology of Seafaring: The Indian Ocean in the Ancient Period*, ed. Himanshu Prabha Ray (New Delhi 1999); — 8) Richard Salomon (with A. Glass), *A Gāndhārī Version of the Rhinoceros Sūtra* (Seattle-London 2000).

9. “近刊書数行紹介 (3)/Introducing New Publications in Several Lines (3)”, *ARIRIAB*, VI: 2002 (2003), p. 353-357.

1) *Buddhist Manuscripts*, II (= *Schøyen Collection*, II), ed. Jens Braarvig (Oslo 2002); — 2) 曹仕邦, 中國佛教史學史 (Ts’ao Shih-pang, *A history of the studies in the history of Chinese Buddhism*) (Taipei 1999); — 3) Dieter Schlingloff, *Ajanta: Handbuch der Materialien*. 3 vols. (Wiesbaden 2000); — 4) *Buddha and the Spread of Buddhism in India and Abroad*, eds. Mahendra & P.Mittal (Delhi 2002); — 5) Margaret Khačikjan, *The Elamite Language* (Roma 1998); — 6) Basanta Bidari, *Lumbini* (Lumbini 2000); — 7) Julius Klaproth, *Briefwechseln mit Gelehrten*, hrsg. Hartmut Walravens (Wiesbaden

2002); — 8) *Journal of the Pali Text Society*, XXVII (Oxford 2002).

10. “Introducing Three Recent Publications on the Dharmapada Literature”, *ARIRIAB*, VI: 2003 (2004), p. 340.

1) 引田弘道校註, 法句經 (*The Chin. Dhp* [T 210], trsl. into Jap. with annotations by Hiromichi HIKITA) (Tokyo 2000); — 2) 田辺和子校註, 法句譬喻經 (*The Chin. Dhp* [T 211], trsl. into Jap. with annotations by Kazuko TANABE) (Tokyo 2000); — 3) 神塚淑子・菅野博史・末本文美士・松村巧訳註／榎本文雄・引田弘道 — 偈文の解釈研究：真理の偈と物語・『法句譬喻經』現代語訳 (*The Chin. Dhp* [T 210], trsl. into Jap. with annotations by Yoshiko KAMITSUKA, Hiroshi KANNO, Fumihiko SUEKI, Takumi MATSUMURA & Fumio ENOMOTO), 2 vols. (Tokyo 2001).

IV. Articles to Dictionaries, Prefaces, Bulletins, Essays & Tripartite Talks:

A. Contributions to Dictionaries (either specific or bibliographic):*

1. Contributions of Articles to *Mizuno Volume* (1976):

- a) “マハーヴァストウ／*Mahāvastu* (MvAv)”, p. 70a-71a.
- b) “仏本行集經／*Fo-pên-hsing-chi-ching*”, p. 71a-b.
- a') “Addenda” to the second edition (1986), p. 436b-437a “増補 (マハーヴァストウ)”.

2. Contributions of Articles to *Hayashima Volume* (1982):

- a) “インド学／Indology”, p. 24b-25a.
- b) “写本／Manuscripts”, p. 188b-189a.
- c) “仏教文学／Buddhist literature”, p. 395b-396a.

3. Contribution of an Article to a dictionary on Buddhism:

“近代仏教学／Modern Buddhology”, *The Grand Dictionary of Buddhism*, eds. Shōkin FURUTA, Shūyū KANAOKA & Shigeo KAMATA (Tokyo: Shōgakukan, 1988), p. 206f.

[仏教大事典 (古田紹欽・金岡秀友・鎌田茂雄共編) (東京・小学館, 昭和63年)].

4. Contribution of an Article to a dictionary on linguistics:

“仏教梵語／Buddhist Sanskrit”, *The Grand Dictionary of Linguistics*, eds. Takashi KAMEI, Rokurō KŌNO & Eiichi CHINO (Tokyo: Sanseidō Publishing, 1992), p. 713-720.

[言語学大辞典・第三巻: 世界言語編, 下巻の一 (亀井孝・河野六郎・千野栄一編著) (東京・三省堂, 平成4年/1992)].

*A short period of editorial/compilatory collaboration, e.g.:

- 1) Sinsho HANAYAMA's *Bibliography on Buddhism* (Tokyo: The Hokuseido Press, 1961).
- 2) Unrai WOGIHARA's *Skt.-Chin.-Jap. Dictionary* (cf. Revised & enlarged ed., Tokyo 1979).

B. Prefaces/Postscripts to Academic Publications:

1. “Preface” — Musashi TACHIKAWA in collaboration with Tshulkrhim Kelsang & Shunzo ONODA, *A Catalogue of the United States Library of Congress Collection of Tibetan Literature in Microfiche* (= *Bibliographia Philologica Buddhica: Series Maior*, III) (Tokyo: The International Institute for Buddhist Studies, 1983), p. vii-viii.

2. “Foreword” — G. M. Bongard-Levin and V. I. Vorovyova-Desyatovskaya, *Indian Texts from Central Asia (Leningrad Manuscript Collection)* (= *Bibliographia Philologica Buddhica: Series Minor*, V) (Tokyo: The International Institute for Buddhist Studies, 1986), p. v.

3. “Preface” — *Buddhism and Nature: Proceedings of an International Symposium on the Occasion of EXPO 1990*, ed. Akira YUYAMA (Tokyo: The International Institute for Buddhist Studies, 1991), p. 7-10.

3a. “Preface” (in Jap.) to this item, p. 61-65.

[“はじめに” — 上掲書和文部: 国際シンポジウム・仏教と自然].

4. “Opening Address (in Jap.)”, to the inaugural issue of the *ARIRIAB*, I: 1997 (1998), p. 98-102 [= *supra* II.67].

5. “Greetings (written anonymously — on publishing the inaugural issue)”, *ARIRIAB*, I: 1997 (1998),

p. 114.

6. “Editorial Postscript (*in Jap.*)”, *ARIRIAB*, I: 1997 (1998), p. 115.

[“編集後記”, 創価大学・国際仏教学高等研究所・年報, 平成9年度(創刊号)(1998)].

C. *Bulletins: Reports of Academic Activities:*

I. Reports on the RL & IIBS academic activities published in the *Myōhō* [“靈友会の学術活動”]:

“ — (1) • Internationally of High Appreciation [国際的にも高い評価]”, *Bulletin*, 1 (Winter 1979), p. 66.

<Three pillars of academic activities: 1) Collecting research materials on internationally high standard. 2) Academic intercourse with domestic & overseas scholars & institutions. 3) Academic publications>

“ — (2) • Collection of Buddhist Research Materials [仏教関係研究資料の蒐集]”, *Bulletin*, 2 (Spring 1980), p. 228.

<Collecting research materials published not only at home but also from abroad – regardless of languages, Chi., Skt., Pāli, Tib., Mong., etc. – Those collections are shelved on single specified places regardless of languages>

“ — (3) • Academic Intercourse with Scholars and Research Organizations (1) [学者や研究機関との学術交流 (一)]”, *Bulletin*, 3 (Summer 1980), p. 57.

<World-wide contacts with academics – Yuyama, Regional Secretary for Asia, IABS – Kubo & Yuyama giving lectures in various universities in their special fields>

“ — (4) • *ibid.* (2) [同上 (二)]”, *Bulletin*, 4 (Autumn 1980), p. 240.

<Academic intercourse with not only renowned scholars but also young & promising scholars>

“ — (5) • Profiles of the Guest Scholars (1) [招聘学者の横顔 (一)]”, *Bulletin*, 5 (Winter 1980), p. 200.

<Introducing among others an invited young scholar, Dr. David A. Utz, a specialist in Sogdian Buddhist literature>

“ — (6) • *ibid.* (2) [同上 (二)]”, *Bulletin*, 6 (Spring 1981), p. 136.

<Introducing Professor Lambert Schmithausen of Hamburg University, a world-renowned scholar>

“ — (7) • *ibid.* (3) [同上 (三)]”, *Bulletin*, 7 (Summer 1981), p. 245.

<Introducing two invited young & promising scholars, Dr. Gregory Schopen, now Professor at UCLA & Dr. Paul M. Harrison, now Professor at Stanford University>

“ — (8) • *ibid.* (4) [同上 (四)]”, *Bulletin*, 8 (Autumn 1981), p. 120.

<Introducing a guest, Professor Michael Hahn, then at Bonn and now at Marburg Universities in Germany>

“ — (9) • Intercourse with the National Library of Bhutan [ブータン国立図書館との交流]”, *Bulletin*, 9 (Winter 1981), p. 192.

<Academic intercourse with the National Library of Royal Kingdom of Bhutan (est. 1967); Dr. A. Yuyama's visit to Bhutan at their invitation, and introducing grand savant, Reverend Pemala, National Librarian of Bhutan, a guest of the Reiyukai Library in November 1981>

“ — (10) • Establishment of the International Institute for Buddhist Studies: Receiving world-wide high appreciation and expectation [国際仏教学研究所が発足／世界的に高い評価と期待集めて]”, *Bulletin*, 10 (Summer 1982), p. 142f. (incl. a b/w ill.).

<Reference may be made to the Newspaper *Chūgai Nippō* (中外日報) published on 16 April 1982>

“ — (11) • Fifth Congress of the International Association of Buddhist Studies held at the University of Oxford [オックスフォード大学で第五回「国際仏教学会」]”, *Bulletin*, 11 (Autumn 1982), p. 84f.

“ — (12) • Publications of the academic works, e.g. Sanskrit texts of the Lotus Sutra, to the Pride of the Reiyukai (1) [法華経梵語原典の出版 — 世界の学界に誇る靈友会 — (上)]”, *Bulletin*, 12 (Winter 1982), p. 156f.

“ — (13) • *ibid.*, (2) [同上 — (下)]”, *Bulletin*, 13 (Spring 1983), p. 144f.

<Special attention may be made to the Gilgit Mss of the *SP*, ed. by S. WATANABE (2 vols. 1972-1975) & Oskar von Hinüber (1982); Kashagr Ms, ed. Lokesh Chandra (1977); and many others>

“ — (14) • Deepening the intercourse with the members of the IABS on the occasion of the CISHAAN [「国際東洋学会議」を機に国際仏教学会員との交流深まる]”, *Bulletin*, 14 (Summer 1983), p. 158f.

“ — (15) • Contribution to the success of the CIABS [「国際仏教学会」学術大会の成功に大きく貢献]”, *Bulletin*, 15 (Autumn 1983), p. 124-126, incl. 2 b/w photos.

<Special mention may also be made to the fact that Dr. A. Yuyama acted Local Secretary to 6th CIABS, and IIBS hosted a reception to which His Imperial Highness Prince Mikasa attended (2 September 1983)>

“ — (16) • Contribution to researches into the Tibetan Buddhist literature (1): Collecting original textual materials [チベット仏教典籍研究への貢献／一、原典資料の蒐集]”, *Bulletin*, 16 (Winter 1983), p. 134f., incl. 1 b/w ill.

<Special attention drawn to the collections of the various editions of the Tibetan Buddhist materials>

“ — (17) • *ibid.* (2): Publishing original textual research works [同上／二、原典資料の研究公刊]”, *Bulletin*, 17 (Spring 1984), p. 155.

“ — (18) • *ibid.* (3): Publishing text-critical studies [同上／三、経典研究の公刊]”, *Bulletin*, 18 (Summer 1984), p. 166.

“ — (19) • *ibid.* (4): Publishing the catalogues of the Tibetan materials kept in the U.S. Library of Congress [チベット仏教典籍研究への貢献／四、米合衆国議会図書館所蔵のチベット文献の目録作成出版]”, *Bulletin*, 19 (Autumn 1984), p. 171.

“ — (20) • IIBS – Intercourses with the scholars & researchers become active: A report for the Year 1985 [国際仏教学研究所・各国の学者、研究者との交流、活発に・昭和60年活動記録]”, *Bulletin*, 25 (Winter 1986), p. 30-32, incl. 3 b/w photos.

“ — (21) • IIBS – Intercourses with the scholars & researchers deepen further: A report for the Year 1987 [国際仏教学研究所・各国の仏教学者との交流、さらに深まる・昭和61年活動記録]”, *Bulletin*, 29 (Winter 1987), p. 32-34, incl. 3 b/w photos.

<Attention may be drawn to varied activities and the list of publications in the pamphlets introducing IIBS (both in Jap. & Eng.)>: — cf. for further details *supra* Ic.2-3!

II. Reports of Some Other Academic Activities published in the *BRI*:

The following three reports were read on 17 August 1982 for the plenary session of the Vth CIABS held at Hertford College, University of Oxford, Oxford (16-21 August 1982): — cf. *supra* II.35-37!

1. “A Report on the Göttingen Project: A Systematic Survey of Buddhist Sanskrit Literature”, *BRI*, No. 10 (1983), p. 7-13.

Based on the handout distributed to the “Buddhologen-Konferenz, Göttingen 28.11.-1.12.1975): “Ein Göttinger Projekt: Eine systematische und kritische Übersicht über die buddhistische Sanskritliteratur”, 5 pages.

2. “Scientific Projects in Progress in Japan”, *ibid.*, p. 14f.

3. “The Academic Activities of the International Institute for Buddhist Studies”, *ibid.*, p. 15-20.

D. Essays for the General Public (written in Japanese):

1. “Secondhand Bookstores in Europe [ヨーロッパの古本屋]”, *Hon: A Magazine for the Avid Lovers of Books* 読書人の雑誌『本』, Year 1978, No. 4 (Tokyo: Kōdansha, April 1978) [昭和53年第4号 (東京・講談社, 昭和53年4月)], p. 26f.

2. “Introduction to the Jātaka Stories [『ジャータカ』解説]”, *The Jātaka Stories: A Comic Collection of the Pāli Jātakas*, illustrated by George YAMAUCHI under the supervision of Akira YUYAMA. 2 vols. (= *Innertrip Comic*) [湯山明監修・山内ジョージ画：まんが・ジャータカ物語 — 仏教童話集 — , 二巻 (いんなーとりっぷコミック)] (Tokyo: The Innertrip Publishing Co., 1988; *reprinted several times* [東京・いんなーとりっぷ社, 昭和63年], 6 pages appended

to each volume. — ISBN 978-4-26600024-0. — cf. *infra* VIII.

3. “Buddhism & Buddhist Research onto the International Stage [仏教と仏教学を国際舞台へ]”, *The Ardent Determination: Essays to the Memory of Reverend Yehan Numata* [沼田恵範師追悼集・初一念] (Tokyo: BDK, 2000) [東京・仏教伝道協会, 2000], p. 62f.

E. Tripartite Talks for the General Public:

1. Tsugunari KUBO, Takejirō HAMA & Akira YUYAMA, “A Tripartite Talk Series ‘The Twenty-First Century & the Lotus Sutra’: Spiritual Culture – The Deep End of an Aspect”, *Human: A Monthly Magazine*, No. ?? (Tokyo: Ashita Publishing Co., late 1985?), p. 28-34; No. ?? (early 1986?), p. 40-46.

[久保継成・湯山明・浜武次郎: “シリーズ対談「21世紀と法華経」／精神文化・行き詰まりの側面”, 雑誌『ひゅーまん』(東京・あした出版社, 昭和61末～62年初頃)].

V. Articles / Essays either in press or gone astray:

Note: Regarding the first three, no reaction since the typescript for publication was sent to the editors:

1. “Mahāvastu-Avadāna”, *Encyclopaedia of Buddhism* (Written in ca. 1970) (Colombo).
2. “A Survey of Recent Studies of the Lotus Sutra”, *Proceedings of the XXXIII International Congress of Asian and North African Studies held in August 1990 at the University of Toronto* (Toronto), ca. 3 pages.
3. “In Praise of Prabodh Chandra Bagchi”, *Prabodh Chandra Bagchi Birth Centenary Commemoration Volume* (Calcutta), ca. 3 pages. (Written in ca. 1997 — cf. *supra* II.82!).
4. “バシヤム教授を憶いつつ [In Memoriam the late Professor A. L. Basham]”, An essay to the separate bulletin of the second revised edition of a Jap. trsl. of his “The Wonder that was India”, ca. 6 p. (Written in 2005) ----- Tokyo: Sankibō Busshorin.

VI. Editorships in chief of Serial Works:

Serial Publications of the IIBS (Tokyo: 1976-1995):

1. *Studia Philologica Buddhica: Monograph Series*, Volumes I-XI (1978-1995).
2. *Studia Philologica Buddhica: Occasional Paper Series*, Volumes I-VIII (1977-1994).
3. *Bibliographia Philologica Buddhica: Series Maior*, Volumes I-V (1978-1993).
4. *Bibliographia Philologica Buddhica: Series Minor*, Volumes I-V (1977-1986).
5. *Bibliographia Indica et Buddhica: Pamphlet Series*, Numbers I-II (1982-1992).
6. [Extraordinary publication (1991)] — cf. *supra* IV.B.3/3a.

VII. Advisory to some textual / philological works:

Department of Scientific Publications, The Reiyukai (Tokyo) (1976-1995):

- e.g. together with a bibliographical work — *supra* II.27: Conze (Tokyo 1978);
- e.g. together with photographic collaboration to Oskar von Hinüber, *A New Fragmentary Gilgit Manuscript of the SP* (Tokyo 1982).
- otherwise on varied textual works on the *Lotus Sutra*, e.g. by Watanabe, *Gilgit Mss* (1972/1981), Lokesh Chandra, *Kashgar Ms* (1977), Kabutogi, *Tunhuang Mss/Kasuga blockprint* (1978), Nakada, *Japanese Kana Ms of the Lotus Sutra* (1988-), *Indices to the SP*, ed. Ejima (1985-1993); *Chin.-Skt. Dictionary*, ed. Hirakawa (1997).

VIII. Books published under my supervision:

湯山明監修・山内ジョージ画: まんが・ジャータカ物語／仏教童話集／二巻: △人間編▽動物編△ (= いんなーとりつぶコミック) (東京・いんなーとりつぶ社, 1988).

[*The Jātaka Stories: Buddhist Tales for Children*. Illustrations by George YAMAUCHI, under the supervision of Akira YUYAMA with a supplementary comment. 2 vols.: I. *Animals*. II. *Humans* (= *Innertrip Comic Series*) (Tokyo: Innertrip Publishing Co., 1988). — ISBN 4-266-00023-5 & °-00024-0]. — cf. *supra* IV.II.D.2!

Appendix:
Curriculum Vitae
- A Succinct Autobiographical Record -
(As of 1 January 2013)

Personal Records:

Name: Akira Yuyama／湯山 明.

Fifth son of Takayoshi YUYAMA (隆吉: 1896-1981),¹ an electric engineer, and his wife FUSA (ふさ: 1898-1997).

Date of Birth: 11 August 1933 [*Eighth Year of the Shōwa Era*／昭和八年八月十一日].

Place of Birth: Suganuma, Oyama Town, Suntō District, Shizuoka Prefecture, Japan
[静岡県駿東郡小山町菅沼].

Marital Status: Married in 1960 to Hiroko TAKADA (高田弘子: *1935).

Educational Records:

April 1940: Entered Kawamura Primary School, Municipal School of Yamakita Town, Ashigara-Kami District, Kanagawa Prefecture [神奈川県足柄上郡山北町立川村小學校].²

*As of April 1941 “Folk School・国民學校” according to the new system under the educational reformation.*³

April 1942: Moved to Seibi Folk School, Municipal School of Oyama Town, Shizuoka Prefecture [静岡県駿東郡小山町立成美國民學校].

March 1946: Graduated Seibi Folk School.⁴

April 1946: Entered Kanagawa Prefectural Odawara Middle School, Odawara City, Kanagawa Prefecture [神奈川県立小田原中學校].

*As of April 1947 “Middle School・中學”, attached to Odawara High School under the new reformation.*⁵

March 1949: Graduated the Middle School attached to Odawara High School [神奈川県立小田原高等學校併設中學].

April 1949: Entered Odawara High School [神奈川県立小田原高等學校].

March 1952: Graduated Odawara High School.

April 1952-March 1953: Attended some courses in a preparatory school in Tokyo, as well as Keio Foreign Language School [慶應義塾外國語學校] at Mita, Tokyo.⁶

¹ Graduated in 1914 the Department of Electric Engineering at the Engineering School [工手学校] (later Kōgakuin University [工学院大學]), founded in 1888 by Kōki WATANABE [渡邊洪基: 1847-1901], the first president of the University of Tokyo.

² The historical background is unknown to me.

³ On 1 March 1941 the Imperial Ordinance was issued (without the parliamentary motion) to introduce the eight-year compulsory education, six years (primary course) & two-year higher course, which came into operation on 1 April. One may easily recall the German *Volksschule/Grundschule*.

⁴ This started as Seibisha [成美舍] in 1874 and became Seibi Primary School [成美尋常小學校] in 1889.

⁵ Based on the school of the Odawara Fiefdom, named Shūseikan [小田原藩校・集成館 (established in 1822)], Odawara Middle School started officially in April 1900 as the Second Middle School of Kanagawa Prefecture [神奈川県第二中學]. The inaugural principal was Kurazō YOSHIDA [吉田庫三: 1867-1922, in office: 1901-1904], a nephew of Shōin YOSHIDA [吉田松陰: 1830-1859]. In 1913 it was renamed Odawara Middle School of Kanagawa Prefecture [神奈川県立小田原中學].

⁶ To this school I tried to attend regularly with utmost interest in the English composition course offered

April 1953: Entered Department of Indic Studies, Osaka University of Foreign Studies [大阪外國語大學外国語學部インド語學科].⁷

As from October 2007 Osaka University of Foreign Studies was integrated with Osaka University as the Faculty of Foreign Studies [大阪大學外国語學部].

March 1957: Graduated Osaka University of Foreign Studies with Bachelor of Arts [文學士].

April 1957: Entered Department of Indian Philosophy and Sanskrit Philology, Faculty of Letters, University of Tokyo [Majoring in Sanskrit] [東京大學文學部印度哲學梵文學科／梵語梵文學專攻].

March 1959: Graduated the University of Tokyo with Bachelor of Arts [文學士].

April 1959: Entered the Master Course of the Graduate School of Humanistic Studies, University of Tokyo, specializing in Indian Philosophy [東京大學大學院人文科學研究科印度哲學專攻課程・修士課程].

March 1961: Graduated the University of Tokyo with Master of Arts [文學修士].

April 1961: Entered the Doctoral Course in Indian Philosophy, University of Tokyo

[東京大學大學院人文科學研究科印度哲學專攻課程・博士課程].

[October 1967: Left the University of Tokyo in absentia due to the expiration of the attending period and to the continuation of pursuing further research work abroad].

October 1963 - June 1965: Entered the University of Leiden, The Netherlands: Instituut Kern (Indologisch Instituut), Rijksuniversiteit Leiden [オランダ國立レイデン大學ケルン研究所 (インド學研究所)].⁸

[To study further under the guidance of Professors J. W. de Jong & F. B. J. Kuiper].

Academic Degrees:

March 1957: Bachelor of Arts (Osaka University of Foreign Studies) [文學士].⁹

March 1959: Bachelor of Arts (University of Tokyo) [文學士].¹⁰

by Professor Junzaburō NISHIWAKI [西脇順三郎: 1894-1982], the inaugural school principal (1942-1945). The second principal was Professor Nobuhiro MATSUMOTO [松本信廣: 1890-1981, in office 1945-1956]. Both Nishiwaki and Matsumoto had promoted to establish the Keio Institute of Cultural & Linguistic Studies (慶應大學言語文化研究所), in which Professor Naoshiro TSUJI [辻直四郎: 1899-1979] engaged after his retirement from the Chair of Sanskrit at the University of Tokyo in 1960. Professor Toshihiko IZUTSU [井筒俊彦: 1914-1993] had also joined it. This institute seems to have developed from the former Institute of Languages (語學研究所) at Keio University.

⁷ Osaka School of Foreign Languages (大阪外國語學校) was established in 1921 with the fund amounting one million yen donated in 1920 to the Government of Japan by Chōko HAYASHI [林蝶子 1873-1945], widow of Takesaburō HAYASHI [林竹三郎], the marine transportation tycoon, in accordance with her deceased husband's wish. This fund was large enough to persuade the ministry to found a second foreign language school in Osaka. The emphasis of the School was placed on Asian languages and cultures in contrast to the School of Foreign Languages (外國語學校), established in Tokyo in 1897, in affiliation with the Higher Commercial School (高等商業學校). The founding principal of the School was appointed Junjirō TAKAKUSU [高楠順次郎: 1866-1945], Professor of Sanskrit at the University of Tokyo. The first principal of Osaka School of Foreign Languages was Akira NAKANOME [中目覺: 1874-1959].

⁸ The University of Leiden was established by Duke of Orange on 8 February 1575 in reward for the citizens of Leiden upon their wish after having attained freedom from Spain during the so-called 80-year independence war (1568-1648). Instituut Kern (Indologisch Instituut) was established in April 1925 in honour of the inaugural professor of Indology, Johan Hendrik Caspar Kern (1833-1917, in office 1865-1903), at the time of the third Professor Jean Philippe Vogel (1871-1958, in office 1914-1939), who succeeded Jacobus Samuel Speijer (1849-1913, in office at Leiden 1903-1913). Franciscus Bernardus Jacobus Kuiper (1907-2003) succeeded Vogel in 1939 and stayed in office until his retirement at the age of 65. The chair of Tibetan and Buddhist Studies was installed in 1956 for Jan Willem de Jong (1921-2002).

⁹ With a thesis on the egalitarianism in the earliest period of Buddhism.

¹⁰ With a thesis on the phonological study of the Aśokan inscriptions.

March 1961: Master of Arts (University of Tokyo) [文學修士].¹¹

April 1971: Doctor of Philosophy in South Asian and Buddhist Studies (Australian National University, Canberra).¹²

Postgraduate Scholarships:

April 1959-March 1964 (5 *academic years*): The Japan Scholarship Society Scholarship for Graduate Courses [日本育英會・奨學金].

October 1963-June 1965 (2 *academic years*): The Netherlands Ministry of Education.

Academic Award:

November 1991: The Nichijin Sakamoto Academic Prize [坂本日深學術賞]

(In recognition of the academic achievement in the field of Lotus Sutra studies from the Institute for the Comprehensive Study of the Lotus Sutra at Rissho University in Tokyo [立正大學法華經文化研究所]). — cf. *supra* II.52.

Academic Honour:

March 2007: Professor Emeritus, Soka University, Tokyo [創價大學・名譽教授].

Academic Posts Held:

• • *Permanently Employed or Full-time Posts:*

July 1965-December 1966: Research Assistant in the newly founded Department of South Asian and Buddhist Studies, Faculty of Oriental Studies, Australian National University, Canberra (*abbrev.* ANU). — *Head of Department: Professor J. W. de Jong.*

[オーストラリア國立大學・東洋學部印度學佛教學科・研究助手]

January 1966-June 1971: Lecturer in Sanskrit at ANU [同上・梵語學・講師].

June 1971-May 1973: Senior Lecturer in Sanskrit at ANU [同上・上級講師].

June 1973-April 1974: University Post-Doctoral Fellow in Asian Languages and Literatures, University of Auckland, Auckland, New Zealand [ニュージーランド國立オークランド大學・アジア言語文學科・特別研究員].

June 1974-August 1976: Alexander von Humboldt Stipendiat (*Dozentenstipendium*), zugewiesen am Seminar für Indologie und Buddhismuskunde an der Universität Göttingen, Göttingen (West Germany). — *Gastgeber: Professor Heinz Bechert.*

[西ドイツ／アレクサンダー・フォン・フンボルト財團・(上級)研究員／ゲッティンゲン大學・印度學佛教學研究室・配屬].

August 1976-December 1981: Director, The Reiyukai Library, Tokyo [靈友會圖書室長].

January 1982-March 1995: Director, International Institute for Buddhist Studies, Tokyo

[國際佛教學研究所・所長]. — (*As of 1 January 1982, reorganized from the Reiyukai Library*).

January – March 1997: Professor in the Institute for Comparative Cultures at Soka University, Hachioji, Tokyo [創價大學・比較文化研究所・教授].

April 1977-March 2007: Professor of Buddhist Sanskrit Philology in the International Research

¹¹ With a thesis of a text-critical editorial study on the *Mahāvastu-Avadāna* in comparison with the readings in the six manuscripts used by Émile Senart (*Editio princeps*: Paris 1882-1890-1897), as well as three Mss collected by Ekai KAWAGUCHI [河口慧海: 1866-1945] and preserved in the University of Tokyo Library: Nos. 297, 173 & 266 (old nos. 134, 132 & 118 respectively).

¹² With a thesis of a study on the *Prajña-pāramitā-ratna-guṇa-saṃcaya-gāthā* (in 3 parts); see *supra* ‘Bibliography’, I.3 (published by A.N.U. Press in Canberra in 1973) & I.4 (published by the Cambridge University Press in Cambridge in 1976).

Institute for Advanced Buddhology at Soka University [創價大學・國際佛教學高等研究所・佛教梵語文獻學擔當教授] — *Inaugural Director: Professor Yūichi KAJIYAMA* (梶山雄一).

• • *Temporary / Part-time Appointments:*

I. Guest Professorships:

April-September 1985: Vertretungsprofessor für Indologie (Buddhismuskunde) am Institut für Kultur und Geschichte Indiens und Tibets an der Universität Hamburg [*Vertreter für Professor Lambert Schmithausen während seines Erforschungsurlaubes*] (*Gastprofessur zugunsten der Unterstützung der Deutschen Forschungsgemeinschaft, Bonn, West Deutschland*) [西ドイツ國ハンブルク州立・ハンブルク大學・インド學(佛教學)・代任教授(西ドイツ國・學術振興會支援招聘教授／ランベルト・シュミットハウゼン教授・研究休暇中代任)].

Fall Session 1988: Numata Professor of Buddhist Studies in the Department of Religious Studies at the University of Calgary (Calgary, Canada) [カナダ國アルバータ州立カルガリー大學・宗教學科招聘／沼田佛教學教授].

Fall Session 1989: Numata Professor of Buddhist Studies in the Department of South and Southeast Asian Studies at the University of California (Berkeley, California, U.S.A.) [米國カリフォルニア州立カリフォルニア大學(バークレー校)・南東南アジア學科招聘／沼田佛教學教授].

August 1995-July 1996: Gastprofessor für Indologie (Buddhismuskunde) am Institut für Kultur und Geschichte Indiens und Tibets an der Universität Hamburg (*Gastprofessur zugunsten der Sonderunterstützung der Deutschen Forschungsgemeinschaft, Bonn, Bundesrepublik Deutschland*) [ドイツ聯邦共和國ハンブルク州立・ハンブルク大學・インド學(佛教學)擔當・招聘教授(ドイツ聯邦共和國・學術振興會特別支援招聘教授)].

October-December 1997: Numata Professor of Buddhist Studies in the Indological and Japanological Institutes at the University of Leiden (Leiden, The Netherlands) [オランダ國立レイデン大學・印度學／日本學科招聘／沼田佛教學教授].

[*Conducted classes in Buddhist Sanskrit philology at the Institute Kern (Indological Institute) and Medieval Japanese Buddhist narrative literature at the Institute for Japanese and Korean Studies*].

II. Part-time Lectureships in Japan:

Academic years 1977, 1982-1983, 1988-1990 & 1992-1993: Lecturer in Buddhist Sanskrit Philology at the University of Tokyo [東京大學(佛教梵語文獻學)].

1979 & 1988: Lecturer in Buddhist Sanskrit Philology at Kyoto University [京都大學(佛教梵語文獻學)].

1980, 1984 & 1987: Lecturer in Indo-Asian Languages and Cultures at Hokkaido University (Sapporo) [北海道大學(札幌)／講義: インド・アジア圏の言語・文化].

1988: Lecturer in Buddhist Sanskrit Philology at Tohoku University [東北大學(仙台)(佛教梵語文獻學)].

1989: Lecturer in Buddhist Tibetan Philology at Hokkaido University [北海道大學(札幌)／西藏佛教文獻學].

1989: Lecturer in Buddhist Sanskrit Philology at Hiroshima University [広島大學(佛教梵語文獻學)].

1991: Lecturer in Buddhist Sanskrit Philology at Kyushu University [九州大學(福岡)(佛教梵語文獻學)].

III. Guest Research Fellowship:

November 1984-January 1985: Alexander von Humboldt-Stipendiat (*Dozentenstipendium*), zugewiesen am Seminar für Indologie und Buddhismuskunde an der Universität Göttingen, Göttingen (West Germany) — *Gastgeber: Professor Heinz Bechert*. [西ドイツ國・アレクサンダー・フォン・フンボルト財團招聘・(上級)研究員再訪／ゲッティンゲン大學・印度

學佛教學研究室・配屬].

IV. Honorary Memberships of Academic Institutions and Learned Societies:

N.B. Question marks on the dates indicate that the suspension was not made known.

1972-1981: Resident Fellow (Canberra) / Research Fellow at The Toyo Bunko (Tokyo) [東洋文庫・在外研究員(モリソン文庫関連)/研究員(歸國後)].

1978- : Extraordinary Member, Institute for the Comprehensive Studies of the Lotus Sutra at Rissho University (Tokyo) [立正大学・法華經文化研究所・特別所員].

1978-1995: Regional Secretary for Asia on the Board of Directors of the International Association of Buddhist Studies (incorporated Madison, WI, U.S.A.) [國際佛教學會・アジア地區代表理事].

1981-1983: Member of both the Academic and Steering Committees of the XXXI International Congress of Humanistic Studies of Asia and North Africa (CISHAAN) held in Tokyo-Kyoto (1983) [第三十一回國際アジア・アフリカ人文學會・學術及び運営委員會・委員], and simultaneously:

Local Secretary to the VI Congress of the International Association of Buddhist Studies held in conjunction with XXXI CISHAAN held in Tokyo-Kyoto (1983) [第六回國際佛教學會・學術大會・事務局長].

1987-2007: Member on the Board of Directors of the Japanese Society for the Study of Pali and Buddhist Culture [パリー學佛教文化學會] (*Administrative Office: Aichi Gakuin University, Nagoya; et alibi*).

1990-1995: Member on the Boards of Directors and Councilors of the Japanese Association of Indian and Buddhist Studies [日本印度學佛教學會・理事/評議員] (*Administrative Office: University of Tokyo*).

1995-?: Member on the Board of Directors of the International Association of Buddhist Studies (*Administrative Offices: Freiburg/Germany – Lausanne/Switzerland*) [國際佛教學會・理事].

1990-?: Member on the Selection Committee of the BDK Fellowships for Foreign Students to promote Buddhist Research in Japan (BDK/Buddhist Promoting Foundation, Tokyo) [佛教傳道協會・外國人獎學留學生・選考委員會委員].

2001-2007: Member on the Board of Councilors of the Japanese Association of Indian and Buddhist Studies [日本印度學佛教學會・評議員].

V. Memberships on Editorial Boards of Academic Publications:

N.B. Question marks on the dates indicate that the resignation or the cessation of publications was not made known.

1978-?: Member on the Editorial Advisory Board of the Asian Religious Studies Information under the Editorship-in-Chief of Richard A. Gard (Stony Brook, N.Y.: The Institute for Advanced Studies of World Religions, affiliated to the State University of New York at Stony Brook) [アジア宗教研究情報・編集顧問].

Publications: 1) *Buddhist Text Information* (Stony Brook: The Institute for Advanced Studies of World Religions, 1982-1992).

2) *Buddhist Research Information* (Stony Brook: The Institute for Advanced Studies of World Religions, 1979-?).

1979-? : Member on the Managing Committee of the Society for the Study of the Lotus Sutra in Sanskrit [梵文法華經研究會・幹事] (Tokyo).

Publications: *Index to the Saddharmapundarikasūtra (Sanskrit – Tibetan – Chinese)* (Tokyo: The Reiyukai, 1985-1993).

1982-ca. 2010? : Member on the Standing Editorial Board of the *BDK English Tripiṭaka* (Tokyo-Berkeley: Bukkyō Dendō Kyōkai [仏教伝道協会], or Buddhist Promoting Foundation) [漢譯大藏經英譯委員會(常任委員)].

Publications: *BDK English Tripiṭaka* (Tokyo: Bukkyō Dendō Kyōkai – Berkeley: Numata Center for Buddhist Translation and Research, 1991-).

- 1988-ca. 2003: Specialist Member on the Editorial Board of the *Bibliotheca Codicum Asiaticorum* (Tokyo: UNESCO Centre for East Asian Cultural Studies affiliated to The Toyo Bunko, 1989-2003) [アジア稀覯書叢書・専門編集委員].
 Publications: *Bibliotheca Codicum Asiaticorum* (Tokyo: UNESCO Centre for East Asian Cultural Studies affiliated to The Toyo Bunko, 1989-2001/2003).
- 1988-?: Member on the Editorial Advisory Board of the *Buddhica Britannica* (Editor: Tadeusz Skorupski / Tring-London 1989-2002) [大英佛教叢書・編集顧問].
- 1988-2000: Member on the Advisory Board of *A Critical Pali Dictionary*, begun by Vilhelm Trenckner, continuing the work of Dines Andersen, Helmer Smith, Ludwig Alsdorf, Kenneth Roy Norman, and then Ole Holten Pind & Oskar von Hinüber, and contributions by numerous other scholars (Copenhagen: Royal Danish Academy) [『批判的パーリ語辭典』・編集顧問].
- 1989-1996: Member on the Editorial Advisory Board of the *Rivista de Estudios Budistas*, eds. Fernando Tola & Carmen Dragonetti (Mexico City-Buenos Aires, 1989-1999) [『佛教研究誌』・編集顧問].
- 2000-: Member on the Editorial Boards, as a Joint Editor, etc., of the *Indo-Iranian Journal*, founded in 1957 by J. W. de Jong & F. B. J. Kuiper (First by Mouton & Co., The Hague-Paris, and later Dordrecht: Reidel Publishing; et al. / now Leiden: Brill) [『インド・イラン學誌』・共同編集委員].
- 2000-?: Member of the Committee of Scientific Patronage of the *Studia Asiatica*, under the editorship of Eugen Ciurtin (Bucharest: Centre for the History of Religions, University of Bucharest, Bucharest, Rumania) [『アジア研究誌』・學術獎勵委員會委員].
- 2000-2011: Member of both the Steering Committee and the Advisory Board of *A Critical Pali Dictionary* (Copenhagen: Institute of Asian Studies, University of Copenhagen) [『批判的パーリ語辭典』・運営委員／編集顧問].
 — *The final issue (Vol. III, 8, published in 2011) as edited by Oskar von Hinüber & Ole Holten Pind, under the auspices of the Union Académique Internationale, & sponsored by the Akademie der Wissenschaften und der Literatur (Mainz), Kungliga Vitterhets Historie och Antikvitets Akademien (Stockholm) & Österreichische Akademie der Wissenschaften (Wien).*
- 2000-?: Member on the Editorial Advisory Board of the *Indian International Journal of Buddhist Studies*, ed. A. K. Narain (Sarnath, Varanasi) [『インド國際佛教學誌』・編集顧問].
 Publications: *बौद्ध अध्ययन की भारतीय अन्तर्राष्ट्रीय पत्रिका* ॥ / *Indian International Journal of Buddhist Studies*.

* * * * *

Addendum

In the springtime of 2007 I donated my whole private library collection including more than 13,000 monographic volumes to the Sanko Research Institute for the Studies of Buddhism (三康文化研究所) in the midst of Tokyo metropolis. It is now kept as the Collection Yuyama (湯山文庫) separately shelved in the Sanko Library affiliated to the Institute (三康文化研究所附屬三康圖書館).

Reference: *Annual Report of the Sanko Research Institute for the Studies of Buddhism for the Fiscal Year 2006 (April 2006-March 2007)*: No. XLIII [財団法人三康文化研究所報・平成19年度／第43号], p. 38-40. — cf. further *supra* “List of Writings”, II, No. 103.

Akira YUYAMA:

“A List of Writings with Brief Bibliographical Notes

Appendix: Curriculum Viæ — *A Succinct Autobiographical Record*”,

ARIRIAB, XVI: 2012 (2013), p. 343-390:

Addenda et Corrigenda

As of 28 May 2013

p. 347: ARIRIAB = ...*for Buddhology* ⇒ ...*for Advanced Buddhology*

p. 349 (after line 19): *add between Fujita & Hayashima Volumes:*

Guenther Volume = Buddhist Thought and Asian Civilization: Essays in Honor of Herbert V. Guenther on His Sixtieth Birthday, ed. Leslie S. Kawamura & Keith Scott (Emeryville CA USA: Dharma Publishing Co., 1977).

p. 353: *Item 4a: Prajñā-pāramitā-ratna-guṇa-saṃcaya-gāthā (Sanskrit Recension A)*, edited with an Introduction, Bibliographical Notes and a Tibetan Version from Tunhuang by A. Yuyama: *A Digital Paperback Reprint Edition* (Cambridge / London-New York-Melbourne / Madrid-Cape Town-Singapore-São Paulo-Delhi-Dubai-Tokyo-Mexico City: Cambridge University Press, 2010): — ISBN 978-0-521-14320-2 (Pb).

— As a matter of fact, I came to know of this digital paperback reprint edition through a certain overseas bookseller’s sales catalogue just by mere chance early summer in 2012. The CUP seems to have failed to locate my present address, as I have been moving from Canberra, Auckland, Göttingen, Tokyo, and so forth since I heard the acceptance for publication of the first edition whilst in Canberra around 1972. I am however very grateful to the CUP to have re-issued it in the paperback edition easily available to the students in the related fields of study in need of the text.

— On this occasion I wish to draw attention of serious scholars in the relevant field to the fact that the late Dr. Edward Conze (1904-1979), versed in the *Prajñāpāramitā* literature, had long maintained that the *Rgs* represented the earliest statement of the *Prajñāpāramitā* thought, as he has repeated in his review of my book: see *JRAS*, 1978, p. 89. — cf. further my “List of Writings”, II.31: “The First Two Chapters of the *Prajñā-pāramitā-ratna-guṇa-saṃcaya-gāthā*”, *Conze Volume* (Berkeley 1977), p. 203-218! — and furthermore E. Conze, *The Prajñāpāramitā Literature*, 2nd., revised & enlarged edition (= *BPB-SM*, I) (Tokyo 1978), p. 53-55: §5A. *Verses on the Accumulation of Perfect Qualities*.

p. 355: *Item 11a, line -2: tables* ⇒ *table*

p. 356: *Item 1b.3a, line 2: (Tokyo 1982) ⇒ (Tokyo 1983)*

— *Add: “Besprechung” von S. Kratzsch (Halle/S.), OLZ, 82. Jahrgang 1987, Nr. 8, Sp. 187.*

p. 363: *add 26bis. “Svalpākṣarā Prajñāpāramitā”, Guenther Volume (1977), p. 280-301.*

Attention is drawn to one of the very short *Prajñāpāramitā* texts within the framework of

Tāntric tradition, now extant in Ind., Tib., Chin., et alibi.

— cf. esp. E. Conze, *Prajñāpāramitā Lit.*, 2nd rev.ed. (see my ‘List of Writings’, No. 27), p. 14, 81f., and p. 135 (item No. 36) as well for further details.

p. 365: *Item 40: line 7*: Budshism ⇒ Buddhism; *line 15*: Ling ⇒ Lin; Yamaguci ⇒ Yamaguchi

p. 366: *Item 42: add 4 characters to the title as follows* “・ ・ ・ 写本断簡二点覚書”.

p. 367: *Item 52: line 4*: Farhād-B.,g ⇒ °-Bēg

p. 376: *Item 100: line 4*: -samcaya- ⇒ -saṃcaya-

p. 378: *Item 109: line 4*: Indoloy ⇒ Indology; — *line 5*: Know ⇒ Konow

p. 390, *line 2*: वाग्देवी ⇒ वाग्देवी

p. 381, *line -16: IV.C.I, No. 9*:— In October 1981 I was officially invited to the Himalayan Kingdom of Bhutan by the National Religious Committee. It was as a matter of fact an invitation of the National Library of Bhutan, of which Director was really learned and gentle-hearted Lopen Pemala.* I was again invited by the National Library in 1984. My visits were extremely fruitful. I am sad, however, to see our mutual intercourse discontinued for various reasons. My visit was announced in the weekly news bulletin in English called *Kuensel*, XVI, 45 (*Week ending 8 November 1981*), p. 3, col. c, with a caption “Visit of the National Religious Committee Guests”, citing my speech delivered during a dinner hosted by the Chairman of the National Religious Committee: ‘... Bhutan while making a steady progress in all aspects of modernization yet succeeded in preserving its traditional and spiritual background. His country Japan of which is very proud, he says has made a great economic progress with rapid speed, but there is now the problem of pollution. Bhutan he hopes will not make the same mistake. ...’.**

* Lopen Pemala passed away on 27 February 2009 at the age of 83: — cf. Yoshiro IMAEDA [今

枝由郎], “恩師の死”, 圖書 [Tosho], No. 728 (Tokyo: Iwanami Shoten, October 2009), p. 21-25.

** *Kuensel* is perhaps ལུང་གསལ་ (*kun-gsal*) in Tib., equivalent to प्रकाशनम् (*prakāśanam*) in Skt?

p. 389: *Add* — 2002-2009?: Member on the Scientific Committee of the *Corpus Iuris Sanscriticum: Sanskrit Series on Social and Religious Law* under the direction of Oscar Botto (Turin) <A project under the umbrella of the Union Académique Internationale = UAI>[梵文法典叢書].

Cf. A. Yuyama, “Miscellanea Philologica Buddhica (I)”, *ARIRIAB*, VI: 2002 (2003), p. 351: ‘*CIS* = *Corpus Iuris Sanscriticum*’, as one of the difficult international projects.

— , “Miscellanea Philologica Buddhica (III)”, *ARIRIAB*, VIII: 2004 (2005), p. 377-379: §1. ‘*CIS* = *Corpus Iuris Sanscriticum* — 発刊を慶んで’.

— , “Miscellanea Philologica Buddhica (IV)”, *ARIRIAB*, IX: 2005 (2006), p. p. 281-293, esp. p. 281f.: §2. ‘*Le code népalais (AIN) de 1853*, par Jean Fezas, 2 vols. (= *CIS*, II) (Torino 2000) — *In the framework of Hodgson in Nepal with its historical background*’.

- p. 389: *Add* — 2003-2009?: Member on the Scientific Board of the *Indologica Taurinensia: The Journal of the International Association of Sanskrit Studies* [Abbr.: IASS] (*An Official Organ of the IASS*), founded and directed by Oscar Botto (Turin / Torino: Edizioni A.I.T., 1973-).

Obituaries — Oscar Botto (Torino, 10 July 1922 – Torino, 24 August 2008), *e.g.*: —

Motilal Banarsidass, *Newsletter*, XXX, 9 (Delhi, Sept. 2008), p. 15b.

Irma Piovano, “Oscar Botto: A Life Devoted to India”, *IT*, XXXV (2009), p. XIII-LVI.

- p. 390: 『佛教梵語讃頌』釋要 . . .

サンスクリット (Sanskrit: 梵語) は, もとより多様な方言を保ち, 必ずしも民衆が理解出来ない言葉ではなかった. その多様さの証左が, 優れた古典的文法学者の輩出であり, 更には古典語の理解度は, 例えば後に大衆も観賞した劇作中の梵語に見てとれるといわれる由縁であろう. それは, 古来 (*purā*), ひとり梵天の (*brāhmī*-) 言語 (*vāc*-) であり, したがって天界 (*daivī*-) の言語であると声高に伝えられてきたが (*ghuṣ*-), 実はまた人間の (*mānuṣī*-) の言語として生き続けてきたことも, 賢者達 (*paṇḍita*-) はまさしく知る (*jñā*-). だからこそ, 智者 (*vidvat*-) は, 人々 (*jana*-) が容易に (*sukham*) 把握できる (*grah*-) 法を (*dharma*-) 説き語り (*vad*-), 説(法)師は (*[dharma-]bhāṇaka*-) 他のものたちの (*apara*-) 言葉を (*vākya*-), そして自らの言葉も巧みに (*kuśalam*) 知るのだ (*jñā*-). . . .

— 参看・拙論, “エジャトンの仏教梵語研究の学史的背景”, *Watanabe Memorial Volume*, II (1993), p. 83, and p. 66 as well. . . . [cf. “A List of Writings”, p. 369: *item II.59*]

*

‘Sanskrit war das Lebelement der indischen Kultur und wird leben, solange diese Kultur nicht gänzlich abgestorben ist.’, so says Hermann Jacobi (1850-1937) in his enlightening article “Was ist Sanskrit?”, *Scientia*, XIV: Jahrgang 7 (1913), p. 27 = *Hermann Jacobi - Kleine Schriften*, II, hrsg. Bernhard Kölver (= *Glaserapp-Stiftung*, IV, 2) (Wiesbaden: Franz Steiner Verlag, 1970), p. 1132.

— See also A. Yuyama, *A Select Bibliography on the Sanskrit Language for the Use of Students in Buddhist Philology*. A Revised Edition (1992) [cf. “A List of Writings”, p. 356: *item Ib3b*], p. vii.

Addenda et Corrigenda II
as of 1 January 2015

ad A. Yuyama, 'A List of Writings with Brief Bibliographical Notes

Appendix: Curriculum Vitae — A Succinct Autobiographical Record', *ARIRIAB*, XVI: 2012 (2013), p. 343-390, and *ibid.*, XVII: 2013 (2014), p. 443-447

ARIRIAB, XVI: 2012 (2013), p. 377:

Item No. 108: “元代流布佛頂尊勝陀羅尼考 — 新出西夏流傳本に関連して — ”:

Reprinted in: 中国関係論説資料・第五十四号 (平成二十四年分), 第一分冊 (哲学・宗教・文化, 上巻) (東京・論説資料保存会, 2013.11.30), p. 114-117.

[参看・中国関係論説資料・第54号: 収録論文一覧 (28.II.2014)]

ARIRIAB, XVI: 2012 (2013), p. 378:

Item No. 113 – *to be corrected as follows*: “西夏流伝佛頂尊勝陀羅尼 — 黒水城・北京・開城間の伝播考 — ”, 奥田聖應先生頌寿記念・インド学仏教学論集/*Indian and Buddhist Studies In Honor of President Dr. Shouou (Kiyooki) Okuda in Recognition of His Lifelong Scholarship* [大阪・四天王寺・奥田聖應先生頌寿記念論集刊行会編] (東京・佼成出版社, 2014), p. 818-826.

ARIRIAB, XVII: 2013 (2014), in which have appeared the following items: —

1. “Reviewing *Rgs* XIV 2 & 7: How One Can Rescue Oneself When Shipwrecked in the Ocean — With Some Reference to Haribhadra's Commentary [海難から自らを救う術・寶徳藏般若譬喩品の原典理解再検]”, p. 129-146, Plates 11 & 12.— *Dedicated to the memory of Tilmann Vetter (1937-2012)* —

遊余白・XVII-1: 各種大藏經對照目録の刊行を慶ぶ (p. 146).

2. “A Brief Revisit to *Rgs* XXII.6 Quoted by Candrakīrti in his *Pras*”, p. 147-156.

— Some remarks on Akira Saitō, “A Shape in the Mist: On the Text of Two Undetermined Sūtra Citations in the *Prasannapadā*”, *Studies in Indian Philosophy and Buddhism*, XX (Tokyo 2013), p. 17-24.

3. “Supplement to ‘A List of Writings with Brief Bibliographical Notes. Appendix: Curriculum Vitae — A Succinct Autobiographical Record’, *ARIRIAB*, XVI: 2012 (2013), p. 343-390: Addenda et Corrigenda (as of a January 2014)”, p. 443-447.

4. “Miscellanea Philologica Buddhica: Marginal Anecdote (VI): 新刊書紹介/Introducing Some Recent Publications”, p. 497-516:

◎ サンターニ博士頌寿記念論集の公刊を慶んで (p. 497-500). — [N. H. Samtani (*1924)].

— *Dharmapracaricaya: Aspects of Buddhist Studies: Essays in Honour of N. H. Samtani* (Delhi 2012)

— 附・ナライン博士を偲んで (p. 501). — [A. K. Narain (1925-2013)]

◎ *Pacific World: Journal of the Institute of Buddhist Studies* (Berkeley) (p. 502)

— The latest Number 14 in the Third Series published in 2012 by IBS at Berkeley.

◎ 熊本裕教授退官記念論集刊行を慶ぶ (p. 503-504). — [Hiroshi Kumamoto (*1948)].

— *Festschrift for Professor Hiroshi Kumamoto (= TULIP, XXXIII: 2013)*.

◎ Shanker Thapa, “Catalogue of the Catalogues of Buddhist Sanskrit Manuscripts from Nepal” (p. 505).

— Published in the journal अभिलेख वर्ष 30 - 2069 - पूर्णांक ३० (राष्ट्रीय अभिलेखालय - काठमाडौं)

◎ 北京のインド学仏教学に瞠目 (p. 506-512):

北京大學梵文貝葉經與佛教文獻研究所・Research Institute of Sanskrit Manuscripts & Buddhist Literature:

— 梵文貝葉經與佛教文獻系列叢書・Series of Sanskrit Manuscripts & Buddhist Literature, III:

中國國家圖書館藏西域文書・Xinjiang Manuscripts Preserved in the National Library of China:

梵文、佉盧文卷・Sanskrit Fragments and Kharoṣṭhī Documents.

— 北大・法勝巴利佛典・PKU-Dhammachai Pali Series.

◎ 南米から仏教哲学の真髄を説く (p. 514-516)

— [Fernando Tola (*1915) & Carmen Dragonetti (*1937) on Śūnyatā, etc.].

遊余白・XVII-2: महायानसूत्रलंकार: — 『大乘莊嚴經論』の瞠目すべき協同研究 (p. 513).

遊余白・XVII-3: 重要な近刊書の数行紹介をあきらめて略覧書 (p. 516).

— {*Vimalakīrtinirdeśa* — Two recent Japanese and Chinese translations from the Sanskrit}